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Delf 1487

(C. Snellaert)

Cf. Expositio hymnorum. Delf. 1496
C. Snellaert 4°

Cf. No. 9 in der [illegible] [illegible] ([illegible])
1e uitgave van datzelfde werk door
denzelfden drukker ~~dd~~ 4 Oct 1486

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Quatuoꝛ nouiſſima dyoniſij carthuſienſis

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Vita beata ē que in recto certoqz iudicio
stabilita est et immutabilis
Hec Anneus Seneca

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Tabula.

¶ De connexione ⁊ ordine horum quatuor nouiſſimorum. ¶ Articulus primus

¶ Quod metuenda ⁊ amara ſit mors corporalis in ſeipſa et ex naturalibus cauſis articulus ſecundus

¶ Quod mors ſit iugiter ac vehemēter metuenda ꝓpt̄ periculoſiſſimas ſeu grauiſſimas temptationes quas habere ſolent agonizantes mox morituri. articulꝰ tercius

¶ Quod metuenda ⁊ p̄mitanda ſit mors eo ꝙ poſt eam non eſt reditus ad ſtatum ꝓmerēdi penitendi ⁊ recuꝑandi negligentiā graciam ⁊ ſalutem articulus quartus

¶ Salubris ymaginatio de diſpoſitione hominis morientis. articulus quintus

¶ De diuerſis effectibus qui oriuntur ex conſiderationibus atqꝫ timore mortis articulus ſextus

¶ De primo effectu meditationis mortis videlicet de pauore quem ſuſtinent morientes articulꝰ ſeptimꝰ.

¶ De ſecundo effectu qui ex intenta mortis meditacione conſurgit. articulus octauus

¶ De t'cio effcū ex meditatōe mort̄ naſcēte. art. ix.

De quarto effectu ex mortis meditatione ortum habente. articulus decimus

De quīto effcū ex meditōe mort̄ naſcēte arti. xi.

¶ De ſexto effcū ex meditōe mort̄ naſcēte arti. xii

¶ Exhortatio ad mortē ſalubrem ex ꝯſideratiōe ſublimium ꝑſonarū q̄ mort̄ legibꝰ ſubiacuerūt articulꝰ xiij.

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¶ Recitatio exēploꝝ ⁊ hiſtoriarū ex quib⁹ debet homo accendi ad aſſiduā ꝓparatiōnē ¶ Articul⁹ xiiij.

De miſerijs ac erūpnis hūane ꝯdicōis Articul⁹ xv.

¶ De ſcdo q̄tuor nouiſſioꝝ puta de futuro dei iudicio cui attribui pñt oēs act⁹ q̄ i ā añ aſſigti ſūt morti ¶ Arti. xvi.

¶ Q̄ valde metuendum ſit futurū iudicium dei ex diſtructione iudiciorum que deus exercuit interdum in hoc mundo: articulus xvij:

¶ De multꝭ reb⁹ ex quarū ꝯſideratioē innoteſcit q̄ꝫ metuēdū ⁊ rigoroſū ſit futurū dei iudiciū tā gn̄ale in fine mundi q̄ꝫ ꝑticulare in ſinguloꝝ hoim̄ obitu articul⁹ xviij

¶ De terribilitate diuini iudicij ratione ſumme auctoritatis ⁊ extreme excellentie iudicis xp̄i. ¶ Articul⁹ xix

¶ Q̄ metuendum ſit dei iudicium propter infinitam ſapientiam eius: ¶ Articul⁹ xx.

¶ De horribilitate diuini iudicij propter omnipotenciam iudicis ſummi. articul⁹ xxi.

¶ De terribilitate et rigore diuini iudicij ex parte diuine iuſticie. ¶ Articulus xxij

Q̄ diuinum iudiciū ſit incōpabilit̄ metuendū eo q̄ ipſe iudex altiſſim⁹ ſit iudex ⁊ pars articulus xxiij.

¶ De horribilitate ac diſtrictione diuini iudicij ex parte beneficentie dei: articulus xxiiij.

De t̄ribilitate diuini iudicij ex pte iudicādoꝝ arti. xxv.

¶ Q̄ diuinū iudiciū ſit ineffabiliter metuendum ex parte ſententie iudicis ⁊ retributionis finalis q̄ eſt eterna damnatio aut ꝑfecta beatitudo. ¶ Articul⁹ xxvi.

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Tabula

¶ De terribilitate generalis ex parte ſignorum que illud precedit. ¶ Articulus xxvi.

¶ De terribilitate diuini iudicij ex parte diſpoſicionis in qua mundus tunc ſtabit articulus xxvii.

¶ De horribilitate extremi iudicij ex parte exercituū iudicis ſummi qui aderunt ibi articulus xxix

¶ Quod diuinū illud gn̄ale iudiciū erit valde horrēdū ꝓpter oim̄ intellcūaliū et rōbiliū creaturaꝝ pn̄ciā ¶ Articulus xxx.

¶ De metuenda ſeueritate extremi iudicij ex parte eorum qui accuſabunt iniquos. articulus xxxi.

¶ De maxiā horribilitate extremi iudicij eo quod de ſingulis fiet diſtrictiſſiā exactio a iudice ſummo articulus xxxij

¶ De ordine proceſſu et conſummacione extremi iudicij. ¶ Articulus xxxiij.

Recitacio exempli terribilis ex quo patet veritas horū que dicta ſūt de terribilitate ac rigore diuini iudicij arti. xxxiiij

¶ De tercio nouiſſiōꝝ quod eſt pena īferni. articulus xxxv.

¶ Quod acerbitas infernalis pene attendi poteſt ex eiſdem ex quibus conſideratur grauitas viciorum ac diſtrictio diuini iudicij. ¶ Articulus xxxvi.

· ¶ De multis que circa penas inferni ſunt conſideranda. Articulus xxxvij.

¶ De hijs ergo per ordinē conſequēter diſſeritur De eternitate infernalium tormentorum articulus xxxviij

¶ De acerbitate penarum inferni. articulus xxxix.

¶ De diuſitate et varietate tormentorū īferni Arti. xl.

¶ De vniuſalitate infernaliū tormētorū articulus xli.

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[illegible] nouiſſ

¶ De grauitate penarū inferni ex parte magne ⁊ miſere et deſolatiſſime ſocietatis damnatorū ¶ Articulus xlij

¶ De diſpoſitione infernalis articul⁹ xliij.

¶ De grauitate penarū inferni ꝓpter irrecupabilitatē temporis hic amiſſi ⁊ damni inde ſecuti ⁊ de materia ⁊ puritate infernalium tormentorum articul⁹ xliiij.

¶ De pena damni damnatorū articulus xlv

¶ De acerbitate infernalium ſuppliciorum ex parte pacientium: ¶ Articulus xlvi.

¶ De acerbitate penarum inferni ex reuelationibus fide dignis fidelium ꝑſonarum articulus xlvij

¶ De penis purgatorij ſācti patricij articul⁹ xlviij.

¶ De eadē materia ex tondali viſione articulus xlix

¶ De eadem materia ex libello de vita criſtine mirabilis. ¶ Articulus L.

¶ De eadē matēia ex reuelatōib⁹ ſcē brigide arti. li.

¶ Q̄ mali criſtiani multo acerbius torqueantur in inferno q̄ȝ fideles: articulus lij.

¶ De acerbitate penarū purgatorij ⁊ inferni ex hijs que leguntur de obitu ſancti iheronimi articulus liij

¶ Qualiter intelligenda ſint ea que tacta ſunt ex viſionibus prenarratis de ſupplitijs animārum in purgatorio et inferno. ¶ Articulus liiij.

¶ De q̄rta q̄tuor nouiſſiōꝝ ſcȝ de celeſti glīa arti. lv

¶ Q̄ pius omipſq̄ȝ creator ad eandem beatitudinē creauit genus humunū ad quam in exordio mundi creauit angeloꝝ vniūſitatem ac ſublimitatem. ¶ Articul⁹ lvi.

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morū Tabula

¶ Q<ꝫ> beatitudo ſanctorum in clara ⁊ immediata viſione dei conſiſtens ſit ineffabiliter glorioſa iocunda deificatiua atqꝫ digniſſima: ¶ Articulus lvij.

¶ De multis ⁊ magnis atqꝫ innumerabilibus gaudijs beatorum: articulus lviij.

¶ De multis ex quibus perpenditur qꝫ inenarrabiliter magna ſit beatitudo pulchritudo ornatus ⁊ gloria ſanctorum in celo: ¶ Articulus lix.

¶ De beatiſſima delicioſiſſima refectione ſanctorum in celo. ¶ Articulus lx.

¶ Q<ꝫ> ſancti in celo ex ōni pte hn̄t copioſiſſimā rationem atꝫ materiā multipliciū gaudiorum articulus lxi.

¶ De quibuſdam iocunditatibus animarum felicium et hominum beatorum poſt diem iudicij quas angeli ſancti non habent. articulus lxij

¶ De iocundiſſima felicitate ſanctorum ex parte glorioſe ſocietatis eorum ¶ articulus lxiij.

¶ De beatitudine electorum ex parte ameniſſimi loci eorum: ¶ Articulus lxiiij.

¶ De varijs fructibꝰ ⁊ gaudijs et'ne felicitatꝭ arti. lxv

¶ Excitacio cordis ad appetendum inceſſabiliter ac feruenter beatitudinē eternalem ¶ articulꝰ lxvi

¶ De conſiderationis effectibus ac deſiderijs eterne felicitatis. ¶ Articulus lxvii.

¶ Exhortatio ad ꝑmerendum beatitudinem eternalem ⁊ qualit' compendioſius ꝓmereri ⁊ adipiſci poſſumꝰ eandem ¶ Articulus lxviij. et vltimus.

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¶ Incipiunt quatuoꝛ nouiſſima dyoniſij carthuſienſ.

Gens abſqꝫ conſilio eſt ⁊ ſine pꝛudencia. Utinã ſaperent ⁊ intelligerent ac nouiſſiã ꝓuiderent deutronomij :xxxij. ¶ Hec verba locutus eſt ſpũs ſanctus ꝑ moyſen de vniũſis iniquis hominibꝰ in quibꝰ nõ eſt cõſiliũ id eſt debita inquiſicio de agendis nec vera pꝛudencia que eſt virtꝰ moꝛtalis Agenda nãqꝫ ⁊ ad implẽda ſũt dei ꝓcepta que totã hoĩm vitã dirigunt ⁊ gubernãt qualiter aũt adimplenda ſũt dei ꝓcepta impij non inquirũt ⁊ ſi eis q̃liter ſint implenda dicatᷣ non curant Sꝫ vt ſalomon loquitur abſqꝫ vllo timoꝛe ꝑpetrãt mala ymmo letãtur cũ malefecerint et exultãt in rebꝰ peſſimis Talium erroꝛi atqꝫ ꝑiculis quaſi deus ait cõpatiens Utinã ſaperẽt.i.cũ guſtu mentis agnoſcerẽt q̃ꝫ ſũme ⁊ incompabiliter amandus metuẽdus ac honoꝛandus ſit deꝰ õnipotens qui poteſt ſaluare ⁊ damnare Unñ in euãgelio.hoꝛtatur chriſtꝰ Eũ timete q habꝫ coꝛpꝰ ⁊ animã ꝑdẽ in gehennã. Et intelligerẽt.hoc eſt aduũterent ⁊ penſarent in q̃ꝫ ꝑiculoſo ſint ſtatu q̃ꝫ viles.ingrati/inſipiẽtes/damnabileſqꝫ/conſiſtãt coꝛã altiſſimo De hijs eñ Salomon dixit Stultoꝝ numerꝰ infinitus eſt. Nõne ſtulti ſũt omnes q volũtati optimi ac fideliſſimi creatoꝛis ac dei ſui obediẽ rennuunt ⁊ voluntati crudeliſſimi hoſtis ſui dyaboli obtempare nõ ceſſant: qui animas ſuas cotidie letalibꝰ vulneribꝰ ledere ⁊ occidẽ nõ verentᷣ infernaleſqꝫ penas ſibi augeut g̃uiſſime atqꝫ excecatis oculis coꝛdis currũt ad inferos de quibus ꝑ iheremiã ꝓphetam locutus eſt deꝰ Quid iniquitatis inuenerunt in

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me patres veſtri quia elongauerunt ſe ante ⁊ abierūt poſt
vanitatē ⁊ vani facti ſūt: Miſeri iſti : ꝗadmodū yſayas
ꝓphā teſtat᷑ Percuſſerūt fed⁹ cū morte ⁊ cū inferno pac/
tum inierūt de quib⁹ dn̄s ſubdidit · ac nouiſſima ꝓuiderēt
que ſi ꝓuiderēt inquirerēt vtiq; quid de⁹ ab ipſis exigeret
quid eis p̄cepit et qualiter poſſent ei placere ꝑ obſeruātiam
p̄ceptorū / ꝑ diligentē quoq; ⁊ indeſinentē cordis ſui cuſto
diam · Sicq; ſollicite ⁊ timorate ambulent in p̄ñcia ⁊ aſ/
pectu ſūmi ac metuendiſſimi iudicis ſui Cum ergo ꝓuidē
cia nouiſſimorū ad huiuſcemodi vitā excitet ⁊ inducat de
hijs nouiſſimis in hoc tractatu auxiliante, deo loqui inten
do · de quib⁹ tñ ali⁹ quidā venerabil' religioſ⁹ cōpendioſum
edidit librū Nichilomin⁹ de tam fructuoſa materia cōſcri
bi queūt ⁊ alia multa : que ille nō ſcripſit Inſuꝑ ſicut ſācti
patres cōcordit' docuerūt / nouiſſima iſta ſūt q̄tuor ¶ Pri
mum eſt mors corꝑalis q̄ eſt vltimū ac t'min⁹ vite p̄ñtis ·
¶ Scd̄m eſt iudiciū dei qd̄ eſt vltima ſententia de homini
bus dāda q̄ duo nouiſſima ſūt oībus ſcilicȝ electis ⁊ re
ꝓbis coīā ¶ Terciū eſt pena inferni que ē iniquoꝝ mer/
ces finalis ¶ Quartū eſt beatitudo et'na q̄ eſt elcōꝝ p̄miū
vltimatū plenū ⁊ ꝯſūmatū Deniq; opus hoc vrē gracio/
ſe dn̄ationi o vir illuſtris optiē comes timorate ac prudēs
mi dn̄e deputaui qd̄ deuote atq; humilit' offero ·

¶ De connexioē ⁊ ordine horū q̄tuor nouiſſimoꝝ

¶ Articulus primus ·

IN omnib⁹ operibus tuis memento nouiſſimorum
in eccleſiaſtico ſcripta ſunt v̄ba hec in quib⁹ admo
nemur vt nouiſſiā iſta iugiter ac indelibilit' nrē imp̄mam⁹

meōrie ⁊ in cūctis q̄ agimus ea pensemꝰ ne deū in aliquo offendamꝰ Porro inter iſta nouiſſima p̄mū est mors. Scōm iudiciū est. Terciū damnatio infernal' q̄ztū ad iniuſtos ac reprobos: ſed nō quo ad electos ⁊ iuſtos Quartum eſt beatitudo celeſtis q̄ ſcōm ordinē ꝯputandi vocatur q̄rtū nouiſſimorū ad quā iā qnidē ꝑtingūt abſq3 int'medijs purgatorij penis: videlicet infantuli baptizati an̄ vſū ratōis morieñ ac martires ſācti ⁊ aiē ꝑfectoꝝ q̄ ꝓ ſuis culpis in vita hac ſatiſfecerūt plenarie Aliqui vero ad felicitatem illā ꝑueniūt ꝑ purgatorij penas Preterea q̄zuis mors corꝑalis ſit in ſeipā valde penalis ac metuēda in tantum vt dicat ph'ūs oīm t'ribiliſſimū eſt mors nō tn̄ eſſet tā metuenda niſi eā mox comitarētur duo nouiſſiā alia morte horribiliora videlic3 ꝑticulare iudiciū qd̄ ſit in obitu ſingulorum ⁊ pena inferni q̄ztū ad reprobos ſeu pena purgatorij quo ad quoſdā elcōs Similit' q̄zuis tam ꝑticulaē q̄3 generale iudiciū dei ſit ineffabiliter metuēdū ⁊ rigoroſū in tantū vt dicat apoſtolꝰ. Horrendū eſt incidē in manꝰ dei viuētis Et ſanctus iob Quis m̄ tribuat vt in inferno ꝓtegas me et abſcondas me dn̄e donec ꝑtranſeat furor tuus. Attamen iudicium dei non eſſet tam metuendū niſi tam graue ⁊ eternale ſupplicium concomitaretur illud in reprobis. Pena ſcilicet infernalis. pena quoq3 purgatorij formidanda eſt valde quia vt aſſerit beatus Auguſtinus pena illa excedit omnia munde huius tormenta quāuis martires ſancti acerbiſſimas ſuſtinuerūt penas ⁊ crudeliſſimas ac inmaniſſimas mortes. Itaq3 dum iudiciū dei dicitur vnū quatuor nouiſſimorū: ꝑ iudiciū dei intelligi poteſt tā

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ꝑticulare iudiciūq̄ꝺ vt tactū eſt fit in morte quorūlibet ho/
minum: q̄ȝ vniūſale iudiciū in fine mundi futurū Poſtre
mo infernale ſuppliciū nō eſſet tam metuendū niſi ſibi eēt
anexa pena damni id eſt ꝑpetua irrecuꝑabiliſq̄ȝ ꝓuatio per
fecte ac ſempiterne ſalutis qua carere magis eſt metuendū
q̄ȝ ſenſibiles penas inferi ſuſtinere.

¶ Q̄ȝ metuenda ⁊ amara ſit mors corꝑalis in ſeipſa et
ex naturalibꝰ cauſis ¶ Articulus ſecundus

Sicut homo naturaliter appetit eſſe ⁊ viuere atq̄ȝ
gaudere ſic naturale eſt ei amariſſimā mortem
ac penas eā p̄cedentes metuere. Verūptamē hoīēs
virtuoſi ꝑfecti ⁊ sancti ſolēt mortē optare in q̄ȝtū eſt termi/
nus miſeriarū ⁊ culparū vite pn̄tis ac ianua future felicita
tis. Merito etem̄ cupiūt mortē q nichil in hoc mundo illici
te amāt vniūſaſq̄ȝ ſeculi vanitates voluptates opes hono
res ac ꝓſperitates viliꝑndūt ⁊ aſpnātur ardētiſſimo quoȝ
affectu ad beatificā viſionem dei ſui quē ſuper omnia toto
corde diligunt aſpirāt atq̄ȝ celeſtiū deliciarum ⁊ eternaliū
diuiciarum deſiderio inardeſcunt cum propheta dicendo.
Quemadmodū deſiderat ceruus ad fōtes aquarum/ita
deſiderat anima mea ad te deus. Sitiuit anima mea ad
deum fontem viuū quādo veniā ⁊ apparebo añ faciē dei
Ex tali affectu dixit paulꝰ aplūs Infelix ego homo quis
me liberabit de corꝑe mortis huiꝰ id eſt de corꝑe iſto mortali
et erumpnoſo Itēq̄ȝ cupio diſſolui ⁊ eſſe cū criſto Nichil
ominus mors in ſe conſiderata vt eſt amariſſima pena ⁊
amiſſio vite aīālis humane eſt naturalit̄ formidabil̄ ⁊ hor
enda in tantū q̄ dn̄s noſter iheſꝰ criſtꝰ morti ꝓpinquās

ex naturali mortis horrore sponte assūpto cepit pauere ⁊ te
dere ac cōtristari ¶ Deniqꝫ talis timor mortis moderat⁹
est vtilis qm̄ retrahit hominē a delcātione carnali ⁊ vanita
tibus mūdi q em̄ prudēter ꝑpendit qꝫ penos⁹ finis qꝫ acer/
ba mors qꝫ molestissiā egtudo sibi cotidie appropinquēt
⁊ forsā de ꝓximo instēt a dissolutione ⁊ vana securitate a
iocis ludis ⁊ risib⁹ se refrenat/ dicēs cū salomoē· risū: repu
tari errorem ⁊ gaudio dixi cur frustra deciperis· Sicqꝫ ex
corde sentit verū esse qd̄ curs⁹ sapiētissimus Salomō ꝓtes
tatur ¶ Melius est ire ad domū luctus qꝫ ad domū conuiuij
In illa em̄ videlicet in domo luctus finis cunctorꝫ admo
netur hominū ⁊ viuēs cogitat quid futurū sit ⁊ quid eue/
niet ‖ Hinc vt ayt scriptura· Beatus homo q semꝑ est paui
dus ‖ Hincqꝫ gloriosi doctores Iheronimus ⁊ augustin⁹
describunt qꝫ plato nobilis ⁊ sublimis phūs relicta delicio
sa ⁊ pulcra atheniensiū ciuitate cum quibusdā suis disci/
pulis cōmorari elegit in villa quadā antiqua ruinosā fre/
quēti terre motu ⁊ tempestatib⁹ pene euersa q̄tinus timore
piculorꝫ ac mortis mortificarēt in se vicia carnis ⁊ a cōcu/
piscencijs ceterisqꝫ peccatis refrenarētur Si gentiles magis
tri egerūt hoc quātomagis cristiani deberent seipsos a delec
tationibus timore mortis reprimere? ¶ Preterea vt ex p̄me
ditatione mortis oriatur in nobis talis timor salubris cō
siderandā est dispositio morientis · Intuere ergo quēad
modū imminente terribili hora sepationis anime a corpore
suo ad qd̄ naturalem habet inclinationem et amorem to/
tus homo pallescat· pedes frigescant· infirme manus ni/
grescant· vultus discoloretur· oculi tenebrescāt ac ꝓfunden

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169 G 64

tur · ꝛ pre intollerabili penarū anguſtia euartatur · Vide
quō pili labantur · frons obduretur · membra cūcta rigeſ/
cant · mentū ruat · labia infridentur · os recōtrahatur · pul
ſus capriſet · altius q̄ʒ ex ꝓfūdo ſeipm̄ recolligens deficiat ꝛ
ecce mox aſſiınt puncture mortis · et preſſure mortifere acu
leum vſqʒ in cor quod eſt p̄mum viuens ꝛ vltimū moriēs
imp̄mātes demō ſupuenit ꝛ erūpit ſudor mortis · naturā
iam victam eſſe demonſtrans Sicqʒ p̄ualentibus penis
corrūpitur pre dolore ꝛ anima de habitaculo ſuo eicitur ·
Si hanc morientium diſpoſicionē penſemus ꝛ nobis in
breui taliter euenturū diligenter cotidie ppendam⁹ nō dubi
um quin ſalubrē cōcipiemus formidinē mortis

¶ q̄p mors ſit iugit̄ ac vehemēter metuēda ꝓpt̄ piculo
ſiſſimas ſeu ḡuiſſimas tēptatioēs quas habere ſolēt ago
nizātes mox morituri · ¶ Articulus tercius

DEſcendit ad vos dyabolus habēs iram mag/
nam ſciens quia tempus modicū habet in apo
calipſi Callidiſſimi atqʒ nequiſſimi hoſtes aiā/
rum nrāꝝ demones agnoſcentes mortē eſſe terminū merē
di atʒ demerendi ꝛ animas in ea affectione in qua p mor/
tem recedūt a corpib⁹ immutabiliter pmanētes aut in ipa
hora mortis acerrime temptāt agonizantes · Quoſdā eñ
conātur ad deſpationē inducere eos p̄ſertim quorum vita
fuit negligens ꝛ iniqua alios vero nituntur ad complacē
ciam ſui immoderatā · atqʒ ad nimiam ſecuritatē ꝛ p̄ſūp/
tionem ſuorum trahere meritorū Et ſic ſolent quoſdā reli/
gioſos ac bonos ſeculares temptare Nōnullos temptant
de impatientia ꝓpt̄ infirmitatū ſuarum acerbitatem Ali

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169 G 64

quos autem temptant in fide conātes eos ad aliquid ve re fidei cōtrariū vel circa tpalia q̄ relinquūt ꝛ circa ꝓpinq̄s et diſpoſicionē eoꝝ ſiue ad blaſphemiā excitare Ceteros ꝑo tiſſime ſeculares temptāt de nimia occupatione rerū ſuarū Inſuꝑ eundē agonizantē frequēter temptāt pluribꝰ mo/ dis iam tactis vel etiā alijs quem etiā ad deſpationem in fidelitatē aut impatiētiā ꝑtrahē nequiūt ad ſpiritualē ſuꝑ biam gloriam vanā cōplacētiam ſui ipſiꝰ inſipiētes ad p̄ ſumptionē inducere moliūtur ꝛ q̄uis iam dictū ſit ꝙ ini/ quos ꝛ negligentes ſoleāt ſpiritualiter de deſpatioē temp/ tare iuſtos aūt de cōplacētia vana ꝛ pſūptōe attn̄ interdū contingit ꝙ etiam viros valde virtuoſos et pfectos hora mortis temptent de deſperatione infidelitate aut de blaſ/ phemia ſicut leguntur ſecundnm euſebium beati iheroni mi cariſſimum diſcipulum diu atqꝫ acerrime impungnaſ ſe. Aliquando quoqꝫ quoſdam negligentes religioſos prauoſqꝫ ſeculares ꝑiculoſiſſime temptant in extremis de nimia ſecuritate ita quod parum aut nichil vereantur dei iu ditium nec ſua deplorant peccata ſuggerentibus eis demo nibus miſericordiam dei eſſe immenſam ꝛ peccatorem con ſequi veniam Quacumqꝫ hora ꝑ ſuis gemuerit culpis. Itaqꝫ contra omnia hec temptamenta oportet agonizan tem eſſe munitū et niſi ante ſuam infirmitatē fuerit contra hec armatus virtutibus arte ac vſu pugnandi contra in/ uiſibiles hoſtes inſtructus ac excercitatus aut vix aut nō preualebit mortis tpe niſi forſan ex valde ſpeciali ꝛ auxilio dei ꝛ angeli ſui ſancti gracioſo ſeu virginis glorioſe aut ali orum ſanctoꝝ Etenī deus piiſſimis ꝛ angeli eiꝰ ac ſancti

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169 G 64

in hoꝛa tante neceſſitatis non deſunt electis ſed ꝓ vt ante
aliquo modo ꝓmeruerūt agonizantes ſic eis ſubueniūt
debet ergo agonizans eſſe firmus in fide atqꝫ in fide totiꝰ
vniuerſalis eccleſie ſecuriſſimē moꝛi nec contra demones de fi
de temptātes diſputare ſed ipſos potius deridere· ⁊ ad im/
ploꝛandū pietatē ⁊ graciā dei coꝛ ſuum conuertere · Prete
rea contra temptationem deſperationis debent eſſe armati ſpe
pietatis diuini ⁊ certi eſſe ꝙ miſericoꝛdia omnipotentis dei
maioꝛ ſit in infinitum q̃ꝫ vniuſa ꝑuitas noſtra ymmo ꝙ
in hoꝛa illa non poſſint grauius deū offēdere q̃ꝫ diſperando
de pietate ⁊ gracia eiꝰ ⁊ ꝙ iudas traditoꝛ magis peccauit
deſperando q̃ꝫ criſtum dei filium tradendo vt ſanctus teſta
tur Iheronimus Porro contra temptationē de impati
entia debet ſe armare per veram patientiā ⁊ ex contritione
et ex cōſideratione culparū ſuarū recoꝛdatione q̊ꝫ amariſſi
me paſſionis dn̄i noſtri ihū xp̄i omnē ſuam infirmitatē ⁊
afflictionē equanimiter tollerare Cōtra tēptationē vero de
ꝯplacentia ſui ⁊ preſūptione meritoꝝ ſuoꝛū ac nimia ſecu
ritate debent eſſe muniti ꝯſideratione occultoꝛū iudicioꝛum
altiſſimi ⁊ quia ignoꝛant an ſint digni amoꝛe an odio et
item ꝙ in multis valde culpabiles ſint de quibꝰ ipſimet ſi
bi conſcij non ſunt atqꝫ ex hoc ꝙ multi ſancti viri etiam in
extremis iudicium dei valde extimuerūt ſicut in vitaſpa/
trum narratur de ſancto abbate arſenio ꝙ cum extremis
videretur magnum habere timoꝛē dixerunt ei diſcipuli ſui
pater in veritate tu times moꝛtem· reſpondit· Timoꝛ qui
nunc in me eſt ſemꝑ fuit in me · Conformiter ſanctus vir
abbas agathon agonizans in hoꝛa moꝛtis valde foꝛmi

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169 G 64

dans · Alia inquit ſunt iudicia dei alia hoīm̄ ymmo vir
ſanctiſſime vite abbas hiſoyis · cū ſibi ſaluator dn̄s ihesus
xp̄s tpe mort viſibilit̄ apparēt rogauit vt dn̄s ꝑmittēt ſe
ad huc modicū penitere Verūptamē ſi quis in agone tēp
tet² de diffidētia puſillanimitate aut deſpatione poteſt meri
ta ſua ad memoriā reuocare ⁊ ex eorū conſideratioē ſpem
⁊ magnanimitatē aſſumere Sic tamē vt a deo ⁊ gratie ei⁹
non virib⁹ ſuis attribuat · Spes nā͡qꝫ certa eſt expectatio
future felicitatis ex gratia dei et meritis ſperātes ꝓcedens ·
Hinc xxij · moraliū ſcribit Gregori⁹ · Sicut dū viuimus
debemus bona noſtra a meōria nrā repellere ne extollāt ita
appropinquāte exitu ea plerūqꝫ iuſte ad memoriā reuoca
mus vt fiduciā ꝑbeāt ⁊ deſpantē deſpatū timorem ꝑmant ·
Nempe vt climacus docet dyabol⁹ hoī ſano ꝑſuadet deū
eſſe infinite piiſſimū ⁊ ꝓnū ad indulgēdum q̄tin⁹ homo
ꝑuipēdat pccā atqꝫ euidēti⁹ peccet · agoniſāti āt ꝑſuadet in
terdū deū eſſe rigoroſiſſimū ⁊ pccā ſua multa ac ꝓſus gra
uiſſima eſſe ymmo pctā non ꝯfeſſa oblita occulta ad me
moriā tūc reducit vt homo diffidat idcirco tūc expedit ꝓora
merita reminiſci Amplius p̄ter temptatioēs p̄tactas tēp
tent iniquiſſimi demones multos agonizantes ſeu g̃uiter
infirmātes de ſpe cōualeſcēdi ita vt ꝯfiteri nō curēt nec debi
te ꝑparent ſe ad mortē ſed ſubito mortis amaritudine ob
ruantur ac pereant · Unde octauo moralium ayt Grego
rius · Reproborū mens tanto amore circa preſentē vitam
conſtringitur vt quāuis corpus moleſtijs quaciatur ⁊ vi
cina mors virtutem vital' ſpiritus intercedat adhuc tamē
mortē longe abeſſe exiſtimēt · nec ea que mūdi ſunt curare

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169 G 64

deſiſtāt· nec in eis viuēdi ſpes frāgitur etiā dū vitā t̄minat̄
Dura etenī mēte abeſſe lōge mors creditur etiā dū ſentitur
Hijs igitur ↄſulendū vt huiuſcemodi ſpem incertā vanā
⁊ ꝑiculoſā abiciāt atꝫ ad mortē toto conatu ſe p̄parēt qm̄
dato ꝙ ſint ſanādi talis tn̄ p̄paratio nō oberit ſ ꝓderit eis
nec ex ea ſūt morti viciniores Poſtremo ⁊ id mortē reddit
vehemēter terribilē ꝙ vnicuiqꝫ moriendi malign⁹ ſpiritus
in ſua turpiſſima ſpem creditur apparē cui⁹ aſpcūs qꝫ ſit
penal' exp̄mi nequit· Nā ⁊ ſacratiſſiā virgo maria legitur
ſuū filiū cū adhuc eſſet in t̄ra cū ipſo oraſſe ne moriēs quē
qꝫ ſpiritū cerneret immūdoꝝ Aliqui quoqꝫ defūcti ⁊ reſuſci
tati poſt ſuam ſuſcitationē retulerūt viuentibus qꝫ copioſe
ac terribilit̄ demones eis apparuerūt an̄ egreſſū de corpore
⁊ poſt egreſſū Ex his itaqꝫ innoteſcit qꝫ metuēda ac iugit̄
p̄cogitāda ſit mors ⁊ qꝫ indeſinēter debeam⁹ ad eā diſpo-
nere atꝫ ad vincendū temptatioēs p̄tactas tunc occurren
tes cotidie nos amare iuuētutis ſanitatiſqꝫ tpe·

¶ Qꝫ metuēda ⁊ p̄meditāda ſit mors eoꝙ poſt eā nō
eſt relictus ad ſtatū ꝓmerendi penitendi ⁊ recupandi neg
lectam graciam ⁊ ſalutem ¶ Articul⁹ qrtus

Salomon ayt vbicūqꝫ ceciderit lignum ibi erit ſi
ue ad auſtrum ſiue ad aquilonē· Per lignum
autem intelligitur homo· ꝑ caſum mors· per auſ-
trum feruor caritatis ⁊ gratia ſpiritus ſancti· per aquilonē
iniquitas· Eſt igitur hoꝝ ſenſus verboꝝ ꝙ in quocumqꝫ
affectu obierit homo in illo eternaliter ꝑmanebit Ita ꝙ ſi
obiret in caritate ⁊ gratia ſpiritus ſancti numqꝫ a diuino
auertetur amore etiam qꝫuis in purgatorio grauiſſime

puniatur ſi autem obiret in auerſione a deo ⁊ in quacūq̄
viciosa affectione manebit incōuertibiliter atq̄ ꝑpetue in
illa auerſione ⁊ praua affectione Jdcirco damnati nūq̄
veraciter penitent ⁊ q̄uis doleant de ſuis peccatꝭ ſcđm qꝫ per
ea meruerunt ⁊ inciderūt tantā calamitatē nō tamē dolent
de eis in q̄ztum ſūt peccata ⁊ dei offenſiua ymmo diligūt vi
cia ⁊ cupiūt priſtinis viciosis delectationibꝰ frui deū vero
intenſiſſime ⁊ ineffabilit̄ odiūt blaſphemāt ⁊ maledicunt·
Hinc aſſerit damaſcenꝰ qꝫ angelus fuit caſus hoc homini
bus eſt mors Angeli nāq̄ apoſtate in ſua auerſione ꝓpt̄
quā ceciderunt atq̄ damnati ſunt eternalit̄ perſeuerāt quē
admodum de viciosis hominibus morientibus dictum
eſt Jtaq̄ quia pꝰ mortē āplius ꝓmereri penitere reſurgere
non valemus debemus mortem ſeu potius mortem impa
ratam maxime formidare ⁊ mortē nobis inceſſanter ap/
ꝓpinquantē aſſidue precogitare ne qꝫ abſit cōtingat nos
ad eā impatos venire Sicq̄ irrecuperabilia dāna ⁊ irremē
dabilia mala q̄ ſūt maxiē tremēda ac fugiēda incidēvtpo
te damnationē eternā ⁊ ſūme felicitatis carentiā omniūq̄
diuinorum amiſſionē cariſmatum videlicet/damna gra
cie ac virtutum per quas ad felicitatē pertingitur· Hinc de
bemus nos per ſanctam conuerſationē indefinēter ad mor
tem diſponere ⁊ cōuerſationē penitentiāq̄ nequaq̄ differre
ymmo iugiter pati eē ad mortē ⁊ hoc eſt ſcire mori ac ſalu/
taris ſciencia moriendi quā diſcere eſt ſeipſum cotidie ſpi/
ritualiter mortificare hoc eſt praua deſideria extirpare· pro
priam frangere voluntatem abnegare ⁊ vincere ſeipſum
nichil niſi deū et ſecundū deū ac ꝓpter deū appetere atq̄

penitentie actibꝰ ſollicite immorari. Hinc hortatur ſcriptura Non tardes conūti ad dominū ⁊ ne differas de die in diem ſubito enī veniet ira illius ⁊ in tꝑe vindicte diſperdet te niſi ſic egeris ⁊ rurſus non aditias peccatū ſuꝑ peccatū ⁊ dicas miſeratio domini magna eſt quia in peccatores reſpicit ira dei Ideo climacus loquitur Non ſuſcipias canem illum puta dyabolū ſuggerentē tibi deum eſſe benigniſſimū ſed tunc benignitatis dei memēto cum in ꝓfundā deſperationem te videris trahi Intentio namqꝫ canis illius ē luctū penitentie ⁊ timorē mortꝭ repellere a te Per illā ſuggeſtioēꝫ benignitatis diuine audeaꝰ ⁊ impleamꝰ ꝙ ſalomō exhortatur Quodcūqꝫ bonū poteſt manus tua facere id eſt virtus tua inſtanter oꝑare. quia nec opus nec ratio nec ſapientia nec ſcientia erunt inferos apud inferos quo tu ꝓpꝛas. Hinc vas electionis Paulus mouet apoſtolus. Stabiles eſtote ⁊ immobiles habundātes in oꝑe domini ſemꝑ ſciētes ꝙ labor veſter nō eſt inanis in dño.

Salubris ymaginatio de diſpoſitione hominis morientis. Articulus quintus.

OMnes moriemur ⁊ q̄ſi aque dilabimur in terrā que non reuertuntur ſcđo regum. Sanctus rex dauid Lugēs filiū ſuum abſolonē quē ſciuit in multꝭ ⁊ magnis obiiſſe peccatꝭ Dixit fili mi abſolō abſolō fili mi qs m̄ t̄buat vt ego moriar ꝓ te. itaqꝫ ad ꝓuocādū in ſe cōpunctionē atqꝫ ſalubrem mortis timorē ad expellendum negligentiā omnē ⁊ accidiam ad aggrediendū viriliter ⁊ abſqꝫ dilatione oꝑa penitentie virtuoſāqꝫ vitam plurimum cōfert diligent̄ ymaginari ac intueri diſpoſitionē

hominis agonizãtis qui im ꝓuiſe letalē egritudinē incidit
Uide itaqꝫ hominē in medio ꝑiodi vite humane ſub/
ſto incidiſſe languorē mortiferū qui fuit donis ornatus na
ture bonis fortune habūdans atqꝫ in deſiderijs ſuis vſqꝫ
ad infirmitatē huiꝰmodi conūſatus. Aſpice q̄ꝫ deſolatus
in lecto decūbat quãtis ꝑ̃matur ãguſtiis ⁊ tormentis cor/
dis ⁊ corꝑis q̄ꝫ maximis ꝑiculis ſit vallatꝰ qualiter inuiſi
biles hoſtes ad eū impūgnandū accelerēt q̄ꝫ horrēdū iudi
ciū ei imineat q̄ꝫ intolleãbilia ei ꝓpinquēt ſupplicia Adū
te eiꝰ ſuſpiria ſingultꝰ q̄relas ⁊ lac̄mas ꝑnitēciã ſerã atqꝫ
vt formidandū eſt infructuoſã Audi eū doloroſe dicentem
Heu q̄ꝫ crudel' affectꝰ me inopiã te inuaſit q̄ꝫ dira egritudo
me prehabita ſanitate ꝑ̃uauit Ach in quos luctꝰ triſticie
corrui q paulo ante in tãta iocūditate ꝓſꝑitateqꝫ vixi qd
michi ian ꝓſunt delitie fede quibꝰ eternã infernal' incendij
ꝑenã ꝓmerui quid modo me iuuãt corꝑales diuitie quibꝰ
hactenus habundaui ex quibꝰ intumui ⁊ quibus tã im
prudenter abuſus ſū qꝛ calamitatē ſitiui exuſtionē illã ꝑꝑe
tuam pati iam merui in qua gutta aque ꝓ refrigerio m̄ ne
gabitur O q̄ꝫ libēter cunctas meas diuicias pro recuꝑrã
da ſanitate exponerē Quid m̄ nunc conferunt dignitas et
poteſtas ꝓſꝑitas honor ⁊ gloria quibꝰ hucuſqꝫ in ſeculo
florui ⁊ ꝓꝑam defectuoſitatem fragilitatem ⁊ mortalitatē
meam penſare neglexi atqꝫ ſtultiſſime ſuꝑbiui quaſi om/
nia illa habuerim a meip̃o ⁊ tamq̄ꝫ ea relicturus non fue
rim nec rationē daturꝰ de eis eſſem iudici ſummo ⁊ nunc
recordatio omnium horum parit michi merorem Auget
qꝫ triſticiam qꝛ tam repente ac improuiſe vniuerſa illa relin

quere cogor vbi iam vana ⁊ mala iocunda ſocietas vbi
corporis decor fortitudo agilitas aſſunt conſanguinei ⁊ car
nales amici me conſolantes ꝑiculoſe ⁊ ꝓphetantes michi
ꝙ ex egritudine iſta moriturus non ſim cum ſentiā michi
vires inceſſanter deficere puncturaſq; mortis ad cordis trā
forationē ⁊ ſuffocationē appropinquare Heu heu q̄ ma
le ⁊ negligēter q̄ carnalit̄ ⁊ incipiēter non ſolū infructuo/
ſe ⁊ ocioſe ꝫ et vicioſe tempꝰ in ꝓceſſū cōſūpſi in vanitate ⁊
ꝑſumptione in gula ⁊ incontinentia in ludis iocis ac riſi
bus in cōfabulatione ⁊ ocio Ecce conſidero iudicem metu
endum cuius t̄bunali mox ꝑſentabor quē tociēs enormit̄
inhonoraui offēdi reliqui ideo timor ⁊ tremor me penetrāt
quia cognoſco immenſitatē iuſticie eiꝰ ⁊ q̄ occulta ⁊ rigo
roſa ſint iudicia eius Heu quo me vertā penitere volo ſed
ex ſeculi timore vt ſentio Cur em̄ cōtriſtor ꝙ ꝑfata omnia
que male amaui relinquē/ nunc cōpellor niſi quia adhuc
diligo ea nec cum tali amore caritas dei habetur quid er/
go facturus ſum deſꝑare ꝓhibeor ⁊ ſine meritis ſperare vi
detur inane ⁊ ꝗ̄uis ſcio adhuc aliquid ſuꝑeſſe remedium
vt ſcilicet dominū inuocē quatinus vere cōtricionis graciā
michi dignetur ex ſua pietate immēſa infundere nunc ta/
men ratio mea ſic obſcurata eſt ⁊ impedita a libero vſu ac
recto iudicio ex magnitudine afflictionū mearum ex vehe
mentia anguſtiarū ex multitudine ⁊ cōfuſione fantaſia/
rum ex debilitate capitis ac nature emergentiū ex timore ⁊
tremore ex deſolatione ⁊ merore ex viſibilium ſuggeſtioē
ſimpugnatione vt ad deum ſincere aſpirare non queam
nec viciorum enormitatē meoꝝ recte ꝑpendere ſed ſolo hor

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169 G 64

rore ex conſideratione eorum concutior Doleo tamē ꝙ de
eis non plenius doleo nec deſꝑationē admitto · Uerum
quis nouit an hoc modo veniā impetrabo O ꝙꝫ ꝑiculoſum
ꝑuerſum ⁊ incertum ac fatuū eſt ſicut nunc exꝑientia docet
me conuerſationē penitentiā differre:tempus vane expende
re · gratamqꝫ iuuentutem non deo ꝑ vitam virtuoſā of/
ferre ſed ad creatoris iniuriā ꝑ conuerſationem impiam
ſcandaloſam carnalem immolare coram dyabolo · Nunc
ergo o vniuerſi aſtantes me miſerrimū tamquam ſpecu/
lum intueamini ex meo periculo ⁊ dolore cauti efficiamini
felix enī quē faciūt aliena damna ꝑitū ⁊ tutā eligite viam
tempeſtiue conuertatur mens vrā ad dn̄m q̄tenus mortis
tpe ex memoria vite p̄terite virtuoſe trāſacte ꝯſolationē ſor
ciatur cor tuū Deniqꝫ inclitꝰ ille ꝑnceps noīē mago frater
hanibalis regis ac impatoris carthagineñ diro vulnere ꝓ
piuquās ad mortē ait Heu q̄ finis fortune qꝫ ſtultum ē
gaudere loco ſublimi atqꝫ p̄cipiti ſtatꝰ potentū ſubiacere ꝓ
cellis innumeris cuiꝰ finis eſt ruere Heu tremulū magno
rum culmē honoꝝ ſpes hominū fallax atqꝫ inanis gloria il
lita fictis blādicijs O vita incerta labori ꝑpetuo dedita q̄d
m̄ nūc ꝓdeſt domos ⁊ fortalitia incēdiſſe vrbes vaſtaſſe ho
mines ꝑturbaſſe q̄d me o cariſſiē fratᵉ iā iuuat alta aurea
marmoria ⁊ eburnea erexiſſe palatia q̄ ſub diuo nūc mori
or q̄ꝫta aiō paras ignarꝰ finis acerbi · En ego diſcedo te ci
to ſecuturū agnoſſe ¶ De diuib̄ effectibꝰ q̄ oriūtur
et ꝯſideratōibꝰ atqꝫ timore mortis ¶ Articulꝰ ſextus

N Eſcit homo finem ſuū ſed ſicut piſces capiuntur
hamo ⁊ aues laqueo ſic homines capiūtur tpe

malo·cū eis ex templo ſupuenerit Eccia̅ſtes ix· q̄admodū
ſanct⁹ vir climacus ayt· Sicut panis neceſſarius eſt ho/
mini pre ceteris elemētis ita intenta meditatio mortꝭ neceſ/
ſaria eſt homini p̄ alijs bonis ⁊ exercicijs bonis Aliqui aūt
in tantū querūt in delicijs ſine triſticia viuere ꝙ nec audire
volunt nec cogitare nec loqui de morte q de exilio ſibi faci/
unt patriā de valle lacrimaꝝ ac fletuū paradiſum quibus
ayt Saluator· Ve vobis qui habetꝭ conſolationē veſtrā
ve vobis q ridetis nūc quia plorabitis ⁊ flebitis Aliqui ve
ro ita indurati ſunt corde ꝙ nec inſpectioē morientiū nec ex
memoria mortis nec ex intuitu ſepultoꝝ ⁊ oſſium mortuo
rum cōpungūtur verent² ⁊ emendātur ymmo oſſa illa cō
ſpiciunt velud ſaxa ſepulchra vt foſſas ſiue mōticulos nec
plus emolliuntur ex inſpectu moriētium hominū q̄ȝ bruto
rum ⁊ tam q̄ȝ ipſi non eſſent mortales ſic aſpiciūt moriētes
Verūptamē ſi freq̄nter ⁊ attente cogitent mortē ⁊ q̄ eam ſe
quūtur diſpoſicionē ꝗȝ moriētis ⁊ ei⁹ temptamēta preſſuās
atꝫ p̄icula cito emollietur ad penitendū ad metuēdum ad
emendandū vitam ſuā in omnib⁹ ¶ Prim⁹ ergo effect⁹
ex ꝯſideratione mortis ꝓueniēs eſt ipſā mortē timere Iux
ta illō in pſalmo/formido mortꝭ cecidit ſup me· timor ⁊ tre/
mor venerūt ſup me Porro timor ſollicitudinē p̄it atqꝫ dili
gentiā Timor nāqꝫ reddit hominē ſollicitū ac diligentem
ad cauēdum mala q̄ metuit ſeu ꝓpter que aliquid timet·
Idcirco ſecund⁹ effectus ex meditatioē mortis ꝯſurgēs ē
ſollicite ac diligent mortem hoc eſt mortē impatā cauere ꝙ
nichil aliud eſt niſi de culpis p̄teritis penitere ⁊ de futuris
vicijs abſtinere· ideo conſideratio mortis inducit hominē

ad penitenciã ſalutarẽ cuius ꝑtes ſunt. vera cõtricio/plena
ꝯfeſſio ſatiſfactioqꝫ ꝯdigna q̄ omnia ex timore mort̄ naſ/
cuntur ¶Hinc ſalomon loquit᷑ Sapiens timet ¶ Terci⁹
effectus ex cõſideratione mort̄ emanãs eſt conſideratio et
humiliatio ꝓpe fragilitatis ꝛ mortalitatis ideo ayt ſcriptu
ra Quid ſuꝑbit terra et cinis id ē cur homo ex terra factus
et in cinerẽ ac puluerem reſoluẽdus extollit ſe nõ penſans ꝓ
prie conditionis defectuoſitatẽ ¶ Quartus effectus eſt ex
meditatione ſcaturiẽs depoſitio t'renarũ curarum turbatio
num ꝛ inquietudinũ ſeculi hui⁹ Qui em̄ mortẽ digne per
pendit non curat niſi qualit' ad ſecurã ꝛ felicẽ ꝑueniat mor
tem ideo ſollicitudines ꝑturbationes ꝛ inquietudines car/
nales ac ſeculares repellit a corde ſuo ¶ Quint⁹ effectus ex
meditatiõe mortis conſcẽdens ē toci⁹ inordinate affectõis
ad creaturas obiectio ꝛ feruẽs integerqꝫ conatus placẽdi
deo Sicqꝫ meditatio mortis intenta facit hominẽ omnem
terrenam ꝛ carnalẽ conſolationẽ deſpicere ꝛ tota mente eſſe
ſuſpenſũ ad optinendũ veram ſalutẽ. ¶ Sextus eſt effect⁹
ex meditatione mortis ꝓfliens cõſolatio ꝛ gaudiũ in ſpi/
ritu ſancto qui effectus ꝯuenit ſanctis hominib⁹ qui mor
tem tamq̄ꝫ terminũ miſerarum culparũqꝫ vite p̄ntis ꝛ tãq̄ꝫ
ianuam vite beate ſequẽtis ex corde deſiderãt vt dictum eſt
quẽadmodũ em̄ conſideratio diuini iudicij timorem parit
imperfectis . conſolationẽ vero ꝑfectis quib⁹ in euangelio
ayt xp̄s Hijs autẽ videlicꝫ ſignis ꝛ p̄ambulis iudicij fie
ri inſipientib⁹ leuate capita veſtra id eſt corda letificate q᷑
appropinquat redẽptio vrã ita ꝯſideratio mortis impfec/
tis gignit formidinẽ ꝑfectis leticiã. Verumptamen ſicut

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169 G 64

ꝓhabitum eſt Interdũ q̄z hoīes ꝑfecti ⁊ ſancti mortē iudi
ciumq̄z formidāt ſcḋm ꝙ ſanct⁹ ſpiritus in diuſis electis ⁊
ſanctis diuſimode opatur ¶ Cōſequēter ergo de p̄tactꝭ effecti
bus ex meditatione mortis ꝓdeuntibus aliquid plenius
eſt dicendum · ¶ De p̄mo effectu meditatio
nis mortis videlicet de pauore quē ſuſtinēt moriētes

¶ Articulus ſeptimus·

Quamuis de iſto morientiū timore ⁊ cur ⁊ qua/
liter metuenda ſit mors dicta ſunt multa · Aliq̄
tñ ex verbis gregorij ſūt addenda Ayt ergo ſcūs
ille quarto moraliū Electi quiq̄z ſollicite ꝯſiderātes eternis
iudex q̄z diſtricte veniat terminū ſuum cotidie ꝓſpiciunt et
ante ſeueritatē tante iuſtitie quas rationes vite ſue ſint po
ſituri attendunt ⁊ ſi cuncta p̄ua opera q̄ potuerunt intelli/
gere deuitarūt venturi tñ corā diſtricto iudice illas culpas
ãpli⁹ ꝑtimeſcūt quas ꝑ momenta temporꝝ ipſis inſtabili/
bus ⁊ incertis cogitationū motibus ꝑpetrauerūt nec tamē
eas facile intelligūt / eſt autē opa peruerſa vitare · ſed nimis
difficile eſt ab omni illicita cogitatione cor p̄ſeruare Cum
q̄z de ōnibus hijs ſemper diſtricta iudicia dei pertimeſcant
tunc tamē hec vehementius metuunt cum ad ſoluendū hu
mane conditionis debitū ſe cernunt veniētes diſtricto iudi
ci ꝓpinquare ⁊ timor ille tantū ſit acrior quāto ⁊ retributi
o eterna ꝓpinquior· Creſcit pauor vrgente carnis ſolutio
ne· Tunc ante oculos cordis inane nil trāſuolat de fantaſ
mate cogitationes qm̄ ōnibus vanis ⁊ medie ſubductis
ipſi morientes ſe ⁊ illū tantū cōſiderant cui ꝓpinquāt ⁊ ſi
ea bona que ſciunt numq̄z p̄termiſſe ſe meminerint formi/

dant tamē illa que neſciūt quia ſeipōs plene diiudicare at
q3 cognoſcere nequiuerūt ideo vrgente te exitu ſubtiliore ꝛ
ſe creatori metu terrentur. Nec eñi immerito cuiuſlibet aiā
tunc terret' quādo poſt puſillū inueniet qd̄ ineternū vitare
nō poſſet p̄ſertim qñ ꝛ bonis ei⁹ actib⁹ multa mala fuerūt p
mixta hec Gregori⁹ Deniq3 ex hac ꝯſideratiōe Job dix
it Deus ſolus eſt cognitionē eius nemo auertere poteſt et
quecumq3 voluit fecit Idcirco a facie eius turbatus ſum
ꝛ conſiderans eū timore ſollicitor Itemq3 verebar oiā ope
ra mea ſciens q͡ non parceres domine delinquēti. O homo
indurate cur brutis in ſenſatiores es. Ecce fugit ouis lupo
appropinquāte abſcondit ſe timens columba viſo accipi
tre de antro ſuo egredi/eſuriens mus nō audet muricipe
ambiēte ꝛ tu videns mortem horrēdā atq3 iudiciū rigoro/
ſum tibi inſtare non metuis.

¶ De ſecundo effectu qui ex intenta mortis meditatio
ne conſurgit. ¶ Articul⁹ octauus

Cuſtodi temetipſum ꝛ animam tuam ſollicite.
deutronomij iiij. negociatores per rura ꝛ pericu/
loſa itinera gradientes tanto diligentius cuſto
diunt ſemetipſos ꝛ tanto formidoloſius ꝓficiſcuntur quā
to viam ſuā putant pluribus fortioribus ꝛ crudelioribus
inimicis vallatam quo etiam p̄cioſiores ſecū deferunt mer
ces Nos igitur qui in ſeculo iſto exules ſumus ꝛ peregri/
ni quorū tota conuerſatio in hoc mūdo eſt curſus ad aliā
vitā cū ſollicitudine tāto maiore cū timore tāto plus actiōē
cum circonſpectione atq3 cuſtodia tanta inceſſabiliori per
iter vite p̄ntis debemus incedere q̄nto certius ſcimus q͡ in

numerabilibus calidiſſimis ferociſſimis fortiſſimis inuiſi
bilibus hoſtibꝰ ſumus circundati quoꝝ totus conatꝰ eſt
nos ſecum eterne damnationi inuoluere quāto etiā nobili
ora graciarū cariſmata infra nos ferimꝰ atqꝫ quo magis
bonum nobis moliuntur auferre vtpote deū bonitatis im/
menſe ⁊ beatificā eius fruitionē Hinc iuxta ſcripturā Ho
mo ſapiens in omnibꝰ metuit ⁊ beatus homo qui ſemꝑ eſt
pauidus atqꝫ cū metu timore ⁊ tremore noſtrā operari ſa/
lutē iubemur ad hanc demū ſollicitudinē ſpiritalē cuſtodi
amqꝫ internā atqꝫ circōſpectionem ꝑuigilē incitat ⁊ perducit
nos timor mortis ne ad imperatā mortem ꝑueniamꝰ Sic
qꝫ timor mortis ſalubris facit nos p̄terita vicia deplorare
caſtigare ⁊ ſatiſfacere ꝓ eiſdem atqꝫ ab ōni labe peccati ca/
uere Queādmodū ſcriptū eſt q̄ſi a facie colubri fuge pctā
quia ꝑ hoc ad deſiderabilē ac ſalubrem ꝑtingitur mortem.
hinc xiiij moraliū ait gregorius Electorū mentesquo am
plius eterno iudicio ꝓpinq̄re ſe ſentiūt eo ad diſcutiēdum
ſeip̄os terribilius excitantur ac ꝓperāt/⁊ ſi quas in ſe car/
nales ⁊ iniquas cogitationes vmq̄ꝫ conſpiciūt penitentie
has ardore conſumūt quia ꝓpinquū ſibi iudiciū iugiter
ſuſpicātur Porro reproborum mentes multa nequiter a/
gunt quia ſe hic diu viuere arbitrātur Juſti vero cum bre
uitatem vite eoꝝ conſiderāt elationes ⁊ immunditie cul/
pas declinant qui enī conſiderat qualis erit in morte ſemꝑ
ſit timidus in operatione nichil tranſitorium appetit cunc/
tis carnalibus vite preſentis deſiderijs contradicit. Hinc
tercio regum narratur Ahab rex iſrahel audita commi/
tatione mortis ſibi facta ore. Helie ſcidit veſtem ſuam et

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169 G 64

operuit corpus ſuū cilicio ieiunauitq̄ ⁊ dormiuit in ſacco et
ābulauit dimiſſo capite. Cōformiter legitur. Jone tercio
q̄ rex niniue audita p̄dicatione ione q̄ ſcilicet niniue poſt
quadraginta dies euerteretur ſurrexit de ſoleo ſuo regali ⁊
abiecit veſtimentū ſuum a ſe ⁊ indutus eſt ſacco ⁊ ſedit in
cinere atq̄ p̄cepit. homines ⁊ iumenta non guſtent quitq̄
nec bibant ⁊ operiātur ſaccis ⁊ clament ad deum in fortitu/
dine ⁊ conūtatur vnuſquiſq̄ a via ſua mala Deniq̄ con
ſuetum eſt cunctis fidelib9 ꝯfiteri ⁊ penitentiā agere quādo
putāt aut ſciunt ſe ꝓtinus morituros Cum ergo ad vnū
quēq̄ fidelem ꝑtineat quemlibet diem veluo vltimū cōpu
tare eumq̄ taliter ordinare occupare expendere tāq̄ in ipo
ſit moriturus. Debemus ex conſideratioē mortis nos ſta
tim per contricionē/confeſſionem / emendacionē ⁊ ſatiſfac
tionem ad mortē diſponē ymmo cum tota vite noſtre du/
ratio in hoc mundo ſit tamq̄ momentū compatione dura
cionis perpetue vite future debet vnuſquiſq̄ totum ſpaciū
vite huius tamq̄ vnam horulā reputare atq̄ cum omni
diligentia ⁊ feruore ſe abſq̄ dilatione ad mortem felicem
parare. Sicq̄ rebus tranſitorijs vti non frui tamq̄ eas
celerrime relicturus Ad quod hortatur ſanctus apoſtolus
paulus. Tempus inquiens breue eſt reliquum eſt vt qui
vtuntur hoc mūdo ſint tamq̄ non vtentes. Preterit eñ fi
gura huius mundi ex qua vtiq̄ conſideratione beatus
Job exorauit. Parce michi domine nichil eñ ſunt dies
mei Et rurſus Paucietas dierum meorū finietur breui.
Dimitte ergo me vt plangam paululum dolorem meū
antequā vadam et non reuertar ad terram tenebroſam /

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in qua vt aſſerit veritas fletus ſtridoꝛ dentiū ac tenebꝛe erūt
Uerum vt loquitur ſanctus auguſtinꝰ Ideo vita hec in
terdum longa videtur quia adhuc durat viget ⁊ agitur.
ſed cum fuerit interminata ⁊ fines eius inſtitēit apparebit
q̄z breuis extiterit. ꝙ ſanctus dauid in ſeipſo experiens cū
ſeptuaginta annos vixiſſet locutꝰ eſt a deo peregrini ſumꝰ
coꝛam te ⁊ aduene. Dies noſtri quaſi vmbꝛa ſunt ſuper
terram ⁊ nulla eſt moꝛa Unde ⁊ iacob patriarcha inter/
rogatus a pharaone rege egipti Quot ſunt dies annoꝛū
vite tue. reſpondit Dies peregrinationes vite mee ſuꝑ ter/
ram centum triginta annoꝛum ꝑui ſunt ⁊ mali / ymmo ſi
quis mille annis ⁊ ꝙ amplꝰ eſt ab exoꝛdio mundi vſq̄z
hanc hoꝛam vixiſſet ⁊ nunc eſſet moꝛiturus totū tempus p̄
teritum videretur ſibi tāquā momentū pꝛeſertim cum aci
em mentis diriget ad imminentē ſibi future vite eternitatē
Ideo hoꝛū conſideratione debemus viriliter opera peniten
cie aggredi ſine dilatione p̄ſertim cum michi ſtolidius ſit
q̄z tempꝰ in quo omni hoꝛa valemꝰ tot bona ꝑagere in ca
ritate ⁊ in omni veritate ꝓficere eterne felicitatis gloꝛiam ⁊
augmentū mereri non ſolū ocioſe ſed et vicioſe ꝯſumere.
O q̄z negligentem ⁊ fatuū reputaremꝰ negotiatoꝛem qui
omni hoꝛa poſſit centum floꝛenos lucrari ⁊ tamen hocipſū
negligeret ocioq̄z vacaret aut certe vltra hoc ſuam ſubſtan
ciam diſſiparet Nōne ineffabiliter inſipientioꝛ eſſe cōuinci
tur qui cum ōni hoꝛa poſſit in p̄cioſiſſimis ſpiritꝰ ſancti ca
riſmatibus creſcere ac ditari atꝫ in celis eterne felicitatis in
compabilē augere theſaurū non ſolū tot ⁊ tanta negligit
bona ſed inſuꝑ nudat depauꝑat ledit perimit ⁊ cōdemnat

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nobilem animā ſuam Itaqȝ quicquid ad moriendū ſa/
lubriter reddit nos imparatos tamq̄ȝ infernale abhorreamꝰ
ac deuitemus venenū cuncta quoqȝ que ad ſecurū finem diſ
ponunt ⁊ ad emigrandū de corꝑe cōfident efficiūt nos diſ
poſitos amplectamur ⁊ exequamur

¶ De tercio effectu ex meditatione mortis naſcente

¶ Articulus nonus

An non cognoſcitis voſmetipſos niſi forſan repro
bi ſitis Ad corinthios. Terciꝰ effectus ex intēta
mortis ꝑmeditatione ꝓcedens eſt cōſideratio ⁊
hūiliatio ꝓꝑe fragilitat̄ mōꝛlitat̄ ⁊ defectuoſitat̄ Quidā
conſiderationi ſue nobilitatis pulchritudinis iuuentutis
opulētie potētie fame honoris ſcientie vel ꝓſpitatis ita intē
ti ſunt ꝙ ſeipſos vere cognoſcere negligūt ⁊ ꝑtacta dona
fortune vt nature plus appciantur atqȝ magnificant q̄ȝ ve
ritas patitur Idcirco intra ſe ſtolide intumeſcunt ⁊ alijs
ſe ꝑponūt ꝓximoſqȝ deſpiciūt etiam illos qui in ſpirituali/
bus ⁊ ſupnaturalibus donis ⁊ gracijs meritis ac virtuti
bus multo preſtantiores ac meliores ſunt ipſis. Hij igi/
tur excecati / vaniqȝ homines diſcant mortem ſibi inceſſa
biliter appropinquātem velociſſimo curſu ꝑmeditari ⁊ fre
quenter ac ꝓfunde penſare quales erunt in morte qualiter
tunc omnis eorum decor marceſcet. ⁊ pulchritudo in defor
mitatem vertetur poteſtas in infirmitatē. honor in deiectio
nem. gloria in inconfuſionē. quando nec ꝓpinquoꝝ ꝓſa
pia. nec opulentia. nec nobilitas. neqȝ familia poterūt eos
iuuare. homo enim cū interierit non aſſumet ſecū hec om/
nia. neqȝ deſcendet cū eo gloria eius ſicut ⁊ ſanctus Iob

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ꝑſtatur Diues cũ dormierit nichil ſecum afferet Appre
hendet eum quaſi aqua inopia Ex hoꝝ̃ itaqꝫ conſiderati
one ꝑpendãt ſe ceteris ſimiles in natura · tantoqꝫ viliores
ex culpa quãto ex donis dei ſibi conceſſis magis elegati in
grati ac ſuo creatori rebelles fuerunt ⁊ ita humilient ſemet
ipſos certe ꝙ niſi ſic fecerint multo acerbiorem ꝑiculoſio/
rem ac damnabiliorẽ habitari ac paſſuri ſint mortẽ q̃ꝫ cete
ri · queãdmodũ vexatio pñs ⁊ inflicta dat intellectum atꝫ
ad humiliationẽ inducit vt in anthiacho ſuꝑbiſſimo pa/
tuit rege qui plagatus rediit ad cor dicens · Juſtum eſt
ſubditum eſſe deo ⁊ mortalẽ non paria deo ſentire Sic vex
atio p̃mediata ⁊ infligenda illuminat humiliatqꝫ morta
les Nempe alexander rex potentiſſimus iaculo leſus homi
nes inquit dicunt me eſſe filium iouis/ſed ſagitta hec ꝓ/
bat me eſſe mortalem perſis vero rex p̄potens copioſiſſim̃
ſuum ex alto loco exercitum intuens ex futura ipſius de/
fectione ⁊ morte lacrimas fudit eoꝙ infra centum annos
vniuerſi ſuccumberent morti · Preterea ex conſideratione
mortis diuites nobiles ac potentes ⁊ cuncti qui p̄ſunt tan
to vehementius habent timere ſeqꝫ humiliare q̃zto vt com
muniter cicius moriuntur diſtrictius iudicãtur ac graui/
us puniuntur atqꝫ quo pauciores ex eis ſaluantur Hinc
etenĩ ayt ſcriptura Omnis potentatus breuis vita Sic et
rex hodie eſt ⁊ cras morietur Primoqꝫ machaborũ vene/
rabilis mathachias ayt de rege ſuꝑbo a verbis peccatoris
ne timueritis quoniã gloria eius ſtercus ⁊ vermis hodie
extollitur ⁊ cras nõ inuenitur quia conuerſus eſt in terrã
ſuam ⁊ cogitatio eius periit · Sed ⁊ ſapientie quinto ayt

ſermo diuin⁹ audite reges ⁊ intelligite diſcite iudices terre qm̄ data eſt vobis poteſtas a dn̄o deo qui interrogabit opera veſtra ⁊ cogitationes veſtras ſcrutabitur qm̄ cum eſſetis miniſtri regni illius non recte iudicaſtis nec cuſtodiſtis legem iuſticie neqꝫ ſecundū voluntatē dei ambulaſtis horrende ⁊ cito apparebit vobis quoniā iudicium duriſſimū in hijs q p̄ſunt fiet Exiguo em̄ cōceditur miſericordia/potentes autem potenter pacientur tormenta· Certe ſi p̄hidētes potentes nobiles ⁊ diuites iſta ppenderēt humiliarent vtiqꝫ ſemetipos ⁊ timorati conſiſterent Interea cognitio iſta proprie defectuoſitatis in naturalibus ⁊ accidentalibus in corpore ⁊ anima in conuerſatione ⁊ duratione vtiliſſima eſt ad humiliandū cognoſcendum ſeipſum ·ad deſpiciendum ·mundana ·ad optinendum ſpiritus ſancti cariſmata· Idcirco diuina ſcriptura de imperfectione inſtabilitate erumpna atqꝫ periculis hominum multa commemorat comparans hominem varijs rebus fragilib⁹ vilibus et maxime inſtabilibus vt ſic diſcat humiliare ſeipſū Attende ergo o homo qui te aliquid eſſe putas cū nichil ſis ⁊ in altum erigis caput tuum qui ſic viuis in tanta ſecuritate p̄ſumptione ac in vanitate te eleuas quaſi moriturus atqꝫ in manus dei viuentis caſurus non eſſes · Audi quid de excellentia tua ymmo de miſeria tua ſpiritus ſanctus per os antiqui patriarche ac pphete locutus ſit· Homo inquit natus de mulieri breui viuens tempore repletur multis miſerijs qui quaſi flos egreditur ⁊ conteritur ⁊ fugit velud vmbra ⁊ nūq̄ꝫ in eodem ſtatu ꝑmanet Itemqꝫ dies mei tranſierunt velociter q̄ꝫ a texente telo ſuc

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169 G 64

ciditur ⁊ conſumpti ſunt abſqꝫ vlla ſpe · Hoc eſt quod pi/
us rex ezechias fatetur Preſciſa eſt velut a texente vita me
a dum adhuc odirer ſuccidit me de mane vſqꝫ ad veſperā
finies me · Hinc quoqꝫ flos ꝓphetarum yſayas tamq̄ꝫ
magnū aut ꝓfundū aliquid ploraturꝰ ita exorſus ē Vox
dicētis clama ⁊ dixi quid clamabo moxqꝫ ſubiungit quid
ſit clamadum quid iugiter recolendū quid ſolempniter p̄
dicandum Omnis caro fenum ⁊ omnis gloria eius qua
ſi flos agri vere fenum eſt populꝰ exſiccatum eſt fenum et
cecidit flos · Hijs conſonat ꝙ frater domini noſtri iheſu
chriſti ſanctus apoſtolus Jacobus in ſua apt canonica
quod tamē de diuitibꝰ ſpecialiter exp̄mit Diues inquiens
ſicut flos feni trāſibit exortus eſt enī ſol cum ardore ⁊ are/
fecit fenum ⁊ flos cecidit eius ⁊ decor vultus eius deperijt
Ita diues in itineribus ſuis marceſſit · Idem demum
apoſtolus / contra p̄ſumentes de longa vita inuehitur lo
quens eis que eſt vita veſtra vapor ad modicū parens de
inceps extminabitur Et qm̄ diuites ad eleuationē ⁊ pre/
ſumpſionē ſunt ꝓniores ipos volens humiliare adiecit ·
Agite nunc diuites Plorare vlulātes in miſerijs q̄ adue
nient vobis Diuitie veſtre putrefacte ⁊ veſtimenta veſtra a
tineis cōmeſta ſunt ⁊ epulati eſtis ſup terrā ⁊ in luxurijs
nutriuiſtis corda veſtra Hijs ergo compreſſionibus allu
gens Pſalmiſta diſceruit Noli emulari in malignantibꝰ
qm̄ tamq̄ꝫ fenum velociter areſcent ⁊ queādmodum olera
herbarū cito decident Vidi impium exaltatum ⁊ eleuatū
ſicut cedros libani ⁊ tranſiui · et ecce non erat / queſiui eum
⁊ non eſt inuentus locus eius Generaliter quoqꝫ loquēs

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169 G 64

ſdem ꝓpheta dixit· Recordatꝰ eſt dominꝰ quia puluis ſu
mus homo ſicut fenum dies eius tamq̃ flos agri ſic ap/
parebit qm̃ ſpũs ſic ꝑtranſibit in illo ⁊ nõ ſubſiſtet ⁊ non
cognoſcet ãpliꝰ locũ ſuum Inſuꝑ vani ⁊ impij amato/
res ſeculi qui dũ in hac vita ꝓſpꝑarentur ⁊ in diuicijs ſuis
ꝯfiderent atꝫ in carne turpit᷑ delectarentur longã ⁊ felicem
reputabãt vitã qm̃ hãc mentẽ habebãt vicijs excecatã Au
diamus quid dicant in ſupplicijs conſtituti ⁊ ꝓpria vexati
one edocti Nõne ſapientie quinto Sero penitentes ⁊ pre
anguſtia ſpiritus gementes exclamant: Errauimꝰ a via
veritatis : ⁊ iuſticie lumen non luxit nobis · Tranſierunt
omnia illa tamq̃ vmbra : ⁊ tamq̃ nuncius ꝑcurrens aut
auis q̃ tranſuolat in aere Ex hijs innoteſcit fragilitas in
ſtabilitas defectuoſitas noſtre conditionis Idcirco ex ho
rum conſideratione debet ſe homo ꝓfunde ac iugiter humi
liare trãſitoria carnalia ⁊ terrena deſpicere atq̃ ad mortem
ſalubrẽ ſeipm̃ inceſſabiliter p̄parare ⁊ quia nobilior pars
hominis vtpote aĩa rationał eſt immortalis creatoris ſui
ac ſẽpit᷑ne beatitudines capax debet ſe hõ dare ad creator̃
ſui ſanctũ ad diuinũ amorem ad ſpiritaliũ graciaꝝ eterna
liumq̃ deliciarũ puram affectiõez ⁊ ad cotidianũ ac inde/
ſinentem profectum virtutum :·

¶ De quarto effectu ex mortis meditatione ortum
habente· ¶ Articulus decimus ·

Expectatio ſollicitorum ꝑibit ꝓuerbiorum ſecũdo
Ex diuerſis conſiderationibus diuerſe ꝓcedunt
affectiones ⁊ cure · Ideo qui in hac vita ſe diu
opinantur victuros nec futuri ſeculi ꝑpetuitatẽ digne ad/

uertunt ſolliciti ſūt terrena colligere in tpalibus habūdare et ſibi ꝓ vita hac copioſiꝰ ꝓuidē: Hec ē ſollicitudo carnal mundana inquieta ⁊ ſtulta ex ſeculari prudētia ꝓcedens De qua ayt apoſtolꝰ paulus Prudētia carnis mors eſt Jacobus quoqꝫ apoſtolꝰ Nō eſt inquit ſapientia iſta de ſurſū procedēs ſed terrena ⁊ animalis ⁊ dyabolica quam ſollicitudinē ꝓhibuit xp̄s dicēdo Nolite ſolliciti eſſe in craſ tinū Porro q prudēter auertunt q̄ꝫ breuiſſima fallax incer ta ꝑiculoſa ſit vita hec quotqꝫ poſt eā in alio ſeculo ꝑpetue ſint victuri aut in maxima ⁊ extrema miſeria aut in beati tudine proſus ꝑfecta Vilipendunt carnalia ⁊ caduca atꝫ ſolliciti ſunt ꝓuidere ſibi de ſpiritualibꝰ opibus quibus poſt vite huius curriculum eternaliter ac beatifice reſician tur. Ideo fatagunt diuites fieri in operibus bonis ⁊ the ſaurizant ſibi in celis quorū ſumma et ſollicitudo tota eſt deo placere. beatitudinem illā pleniſſimā optinere. Sicqꝫ tranſire per tpalia bona ne eorum intuitu occupatione ⁊ a more amittant ſempiterna. ſuperne glorie dona Hec eſt ſol licitudo bona ſapientalis ſaluifica de qua dixit micheas ꝓ pheta. Indicabo tibi o homo quid ſit bonum ⁊ quid do minus requirat a te vtiqꝫ ſollicite ambulare coram domi no deo tuo Moyſes quoqꝫ Cuſtodi temetipſum ⁊ alām tuam ſollicite. Abſqꝫ ſollicitudine hac nemo valet ſalua ri. Hinc vt tactum eſt in articulo ſexto. Quartus effectꝰ ex intenta mortis pie emanans meditatione eſt diſpoſicio terrenarum curarum abiectio turbationum. prauarum qꝫ inquietudinum ſeculi huius repulſio. Nempe qui aſ ſidue ac profunde perpendit quod celerrime propinquēt

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169 G 64

propinquent ad mortẽ· ꝙ mortis ſue ignoret diem· ꝙ cito emigrabit de corpe iſto ⁊ vniuerſa mundana ac tranſitoria deſeret numq̃ ea rehabiturus in ſeculo iſto tanto plus ſollicitatur ꝓ optinenda felicitate future vite pro euadenda calamitate acherontis ſubteriacentis ꝓ opulentia ⁊ decore anime ſue· quãto vita illa futura longior eſt pñti quo beatitudo illa pptua ac celeſtis melior deſiderabiliorq̃ conſiſtit pſperitatis vite iſtius ⁊ quo anima ſuo corpe extat preſtantior Cumq̃ nulla ſit compatio tpalis durationis ad eternitatem· terrene proſperitatis ad angelicam ⁊ celeſtẽ felicitatem· viliſſime carnis ad rationalem animã ſupbenedicte ⁊ adorande trinitatis ymaginem · Conſtat ꝙ aſſidua ⁊ profunda mortis conſideratio omnẽ conſumat atq̃ repellat curam terrenam immoderatã· nec propter aduerſa ſinat hominem conturbari/ ymmo inter iniurias perſecutiones irriſiones afflictiones ⁊ egritudines inter blanda ac proſpera efficit hominẽ ſtabilem ⁊ tranquillũ vel pocius in omni aduerſitate gaudentẽ tantoq̃ amplius cupientem aduerſa q̃ proſpera quanto ad mortem ſalubrem ac finem beatum aduerſitates magis q̃ proſperitates expediunt cum dicat ſcriptura/ per multas tribulationes oportet nos intrare in regnum celorum Et denuo· Omnes qui volunt pie viuere in xpriſto perſecutionem patientur· Etenim veriſſime ſcriptum eſt ſapientie tercio· Tanquã aurum in fornace probauit electos dominus et quaſi holocauſti hoſtiam accepit illos· Holocauſtum autem dicebatur oblatio que ad diuine maieſtatis honorem totaliter comburebatur· ad figurandum ꝙ homo debet ſe totum

debet ſe totum creatoris ſui obſequio mācipare ⁊ quicquid
habet poteſt ⁊ eſt ad ipſius honorē ⁊ cultū ordinare a quo
accepit quicquid eſt poteſt ⁊ eſt et habet Sic igitur deus ſu
os electos in vita hac igne tribulationis urit ⁊ purgat quē
admodū zacharie xiij. ꝓteſtatur Ducam eos ꝑ ignem ⁊
vram eos ſicut vritur argentū ⁊ ꝓbabo eos ſicut ꝓbatur
aurum et ego exaudiā eos ⁊ dicam popul⁹ meus es ⁊ ipſi
dicent dñs deus me⁹ O vere beatus quē de⁹ iudex iuſtus
fortis ⁊ patiens ſic excercet ⁊ mundat in ſeculo iſto ſicut ꝑ
yſayam ꝓphetā fatetur cōuertā manum meā ad te exco/
quā ad plenū ſcoriā tuā Hinc iſrahelitico pplo Moyſes
dixit deutronomij octauo Recordaberis cuncti itineris ꝑ
qd̄ adduxit te dñe deus tuus vt affligeret te ⁊ temptaret ⁊
nota fierent que verſabantur in corde tuo vtrū cuſtodires
mandata illius an non Ecce ex hijs conſtat q̄z vere ſancti
patres locuti ſunt Nichil ꝑiculoſius eſſe q̄z in hoc mundo
in iſto exilio in valle hac lacrimarū in loco penitentie ⁊ pere
grinationis iſtius ꝓſperari deliciari nec caſtigari a deo quē
admodū ſanctus Job ayt de impijs ſubleuati ſunt con
fortatiq3 diuicijs ⁊ non eſt virga dei ſuper eos ſed ad quē
finem perducat huiuſmodi vitam . Idem vir ſanctus
pandit ſubdendo Ducunt in bonis dies ſuos id eſt in de
licijs dies ſuos conſumuut ⁊ in puncto ad inferna deſcen/
dunt . Talem vitā facit conſideratio mortis contempni
choreas ludos ioca cachinnatioues abhorret ⁊ vitat Verū
ad hec dicere poterūt ſeculares bone ꝑſone cupiētes deo pla
cere p̄ſertim nobiles ⁊ potētes p̄lati ⁊ principes ſi meditati
o mortis ſollicitudoq3 ſpiritales faciūt terrena oīā deſpici cu

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169 G 64

tas mūdi ⁊ inquietudines euitari quid agēdū ſit nobis ⁊ quis noſtrū valebit ſaluari quib⁹ ex verbis beati gregorij eſt reſpondendū qui ayt. Qui rebus tpalibus occupātur tunc bene exteriora diſponunt dum ſollicite ad interiora refugiunt cum nequaq̄ foras ꝑturbationū ſtrepit⁹ diligūt ſed certis horis quātū eis poſſibile eſt ad ſpiritalē exercitationem ⁊ cotidianā conſcientie ſue examinationē ſe conſerunt Qui autē ita non agunt ſed ad exteriora cor ſuū dirigunt omnino effundunt cito obliuiſcūtur ſue ſalutis atq̄ʒ cotidie grauius excecantur ⁊ ad multa ac magna peccata labuntur ꝑut ſanctus ayt bernardus. Cor quod futurā felicitatē non cogitat amore terreſtrium implicatur Sicq̄ʒ vanitas mentē recipit/curioſitas ducit/voluptas inficit/cupiditas afficit/luxuria inquinat/inuidia torquet/triſticia cruciat/ſuſpicio ſupplicio inquietat. ira ꝑturbat. Hinc ſalomon. vere locutus eſt homini bono dedit deus ſapientiam leticiā ⁊ quietem/peccatori autē afflictionē ⁊ curam ſuperfluam Vn̄ ꝓbatur q̄ꝛ vita hominis virtuoſi ſit multo iocūdior atq̄ʒ quietior q̄ʒ vita hominis vicioſi.

¶ De quinto effectu ex meditatione mortis naſcente.

¶ Articul⁹ vndecimus.

Omnia arbitror vt ſtercora vt chriſtū lucrifaciam verba ſūt ſancti apoſtoli ¶ Quintus effectus ex cōſideratioē mortis ꝓueniēs eſt tocius inordinate affectōis ad creaturas abiectio ⁊ ſeruēs integq̄ʒ conat⁹ placēdi deo Qui ſāt attēte ac freq̄nter recordat ⁊ intuet q̄ʒ cito recedet a ſc̄lo iſto ⁊ q̄ʒ diu ac et̄naliť viuet in ſc̄lo mox futuro non reputat vitā p̄ntē niſi curſū ⁊ peregrinatioēʒ ad vitā ſeq̄ntē

nec vtitur diuitijs ac ceteris rebus mūdi niſi vt medijs ne
ceſſarijs aut vtilib⁹ ꝑtingēdi ad mortē ſalubrē ac finē bea
tum Nō ergo inordinate ad eas afficitur ꝫ in deo atꝫ ſcdm
deū ſcꝫ qꝛ ſibi vtiles ac neceſſarie ſūt ꝓ ſuſtētaculo vite ad
bene viuendū ⁊ talis amor rerū creaturarū nō retardat nec
minuit ꝫ fouet aut auget diuinū amorē Jdcirco vt ayt cri
ſoſtim⁹ ꝓ quāta ꝑte fuerit cor tuū ad aliquā rem creatā ꝓ
tāta minus ē ad deū intelligēdū eſt de inordinata ⁊ immo
derata cordis affectione ad creaturas ſicut in hijs q cibo
et potu in veſtibus in habitacul' ac ceteris exteriorib⁹ reb⁹
ꝗrunt nō tm̄ neceſſitatē nature ac vſū dicētē ſcꝫ euāgelice
legis doctrinā ſed carnalē delectationē vanitatē pōpā cō
placentiāqꝫ humanā ꝓpriū qꝫ nō dei honorē ⁊ famam
laudēqꝫ ꝓpriam hec oīā ſpūalis ꝯſideratio mortꝭ ꝯtēpnit
⁊ abicit Propterea climac⁹ conteſtatur Jſtud eſt vnū ar
gumentū cōmemorationis dei ac mortis in ſenſu cordis
ſpontanea impoſſibilitas affectiones ad omnē creaturā atꝫ
ꝑfecta derelictio ꝓprie volūtatis Preterea ꝯſideratio iſta fa
cit hanc vitā contēpni eoqꝫ tot peccatis defectib⁹ ac miſerijs
ſit ſubiecta ꝑmixta ⁊ inquinata Vn̄ ſanctus pat' bernar/
dus diſſeruit Cur vitā iſtā tāto affectu deſidero in qua qn̄
to plus viuo tanto plus pecco ⁊ quāto vita lōgior tāto et
culpabilior Cotidie creſcūt mala ⁊ deus ōipotens magis
ac magis offenditur ⁊ qn̄to diutius hic manem⁹ tanto de
plurib⁹ deo rationē reddē debem⁹ Jtaqꝫ meditatio mortis
auaritiā fugat ⁊ neceſſarijs eſt contenta O qn̄ ſapient' con
ſiderauit hec oīā ſanct⁹ ꝓphā q ayt · locutus ſū in lingua
mea notū fac michi dn̄e finē meuꝫ · hoc eſt da michi grām

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169 G 64

illuſtrantē p quā efficiacit penſem q̄ȝ celerit̄ ppinquet m̄ ter
minus vite mee Sic etiā notū fac m̄ numerū dierum me
orum vt ſciam quid deſit m̄ id eſt q̄tin⁹ ex ꝯſideratioē pau
citatis ac breuitatꝫ dierū vite mee aduertā ꝯuerſatōis mee
defectuoſitatē ⁊ tanto feſtinātius atꝫ feruēti⁹ me emendem
quātū breuius ac incerti⁹ eſt tēpus reſiduū vite mee ‖Hinc
ex ꝯtemplatioē inſtabilitatꝫ ac breuitatis vite hominis in
hoc mundo ſubiūxit Uerūptn̄ vniūſa vanitas ōnis homo
viuens : Uerūptn̄ in ymagine ptranſit homo q̄r cū ita ſit
ſtultum ⁊ vanū eſt pro tpalib⁹ immoderāter ſollicitari ad
qd̄ inſinuādū adiecit ſ3 ad fruſtra cōturbat̄ theſaurizat et
ignorat cui ꝯgregabit ea Aſſidue ergo intueamur q̄ȝ cito
de hoc ſeculo recedem⁹ q̄tinus ad nullā creaturā inordina
te ⁊ culpabilit̄ afficiamur/ſ3 in vera mētis puritate creſca/
mus ac ſolidemur cotidie Beati em̄ mūdo corde qm̄ ipi de
um videbūt Tales em̄ fuit ſanctus ac nobilꝭ doctor Tho
mas de aquino q̄ cū ſtudētibus atꝫ ꝯfratribus ſuis a ſcō
dyoniſio pariſi⁹ rediens ⁊ int̄rogat⁹ ab illꝭ Ecce magiſt̄
q̄ȝ pulchra ciuitas eſt pariſius velles ne eſſe dn̄s ei⁹ r̄ndit
mallē habere opus impfectū Johāniſcriſoſtomi ſup ma
theum q̄ȝ eſſe dn̄s ciuitatꝫ pariſienꝭ ‖Hinc idē vir ſcūs tres
res ſpecialit̄ exorauit optinē a deo Prima fuit in ſuo hūili
ſtatu iugit̄ pmaneret·nec ad aliquā eccīaſticā dignitatē ā
ad platurā pmoueret̄ Scd̄a ē vt nulli⁹ rei create affectio
mentē ſuā ꝯtaminaret Tercia vt ſtat⁹ aiē fratris ſui defūcti
ſibi reuelaretur in q̄bus trib⁹ exauditus fuit a dn̄o p ſua
reuerētia·

¶ De ſexto effectu ex meditatione mortis naſcente·

¶ Articulus duodecimus

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169 G 64

VEni in ortū meū soror mea ſponſa ¶ Hec ſūt verba omnipotētis ⁊ glorioſiſſimi creatoris ad vnā quā qꝫ aiām viatricē ac ſcām / cuius creatori adorandi tāta ex/ ſtat dilectio atꝫ dignatio ad aiās ūtuoſas ꝙ eas apꝑllat a micas ſorores ſpōſas ac filias Sicqꝫ aiāꝫ ſcāꝫ hōis ago/ nizantis ad ſupni delitias ꝑadiſi inuitās. Veni inquit in ortū meum vtiqꝫ celeſtꝫ delicioſiſſimi ꝑadiſi. ſoror mea ſpon ſa m̄ ꝑ fidē caritatē ac felicitatē ineſtimabilē deſpōſata vt de cetero ſis ſponſata m̄ in patria deuotoꝝ btōrum ꝑ beatificā fruitionē ꝑ lumē glīe. ⁊ ſtabilē gaudioſiſſimū inceſſabilēqꝫ amplexū Sic aīe ꝑfectorū in extremis ꝯſolātur ⁊ inuitant[z] a xp̄o ꝑ inſpirationē internā ⁊ allocutionē ſecretam quib⁹ teſtimoniū ꝑhibet ſpūs ſanctus ꝑ certificationē occultā ꝙ placeant deo ⁊ ꝙ benigne recipientur ab eo ⁊ hoc eſt ſexus effectus ex meditatōe mortis ꝓcedens in hijs q cum dulci ſpe p̄ſtolātur atꝫ cū gaudio ſpiritali ſuſcipiūt mortē adue/ nientē tamqꝫ eterne beatitudinis ianuā ⁊ ingreſſū ꝓ vt ſāc tus ait bernard⁹ Veniet mors ſed ſompn⁹ erit dilectus dei ianua vite iniciū refrigerij ſcala aſcenſionis in celū. Itē ſi iuſtus p̄occupat⁹ fuerit morte in refrigerio erit Nec hijs obſtat ꝙ etiam iuſti naturalit̄ pauent mortē / ⁊ etiā natu raliter horrent cū beatiſſimo principi apl̄oꝝ p̄dixerit xp̄us Cum āt ſenueris ali⁹ te cinget et ducet quo tu non vis qḋ vti euangeliſta fatetur dixit ſaluator / ſignificans q̄ morte ſūmus ille apl̄us deū erat clarificatur⁹ Vn̄ ⁊ climac⁹ loqui tur pauor mortis ꝓꝑetas eſt nature ex p̄uaricatōe ⁊ in obe dientia veniēs. i. ex originali pctō hominis ꝓthoplauſti. Tremor vero mortꝫ eſt ſignū nō ꝑacte penitētie de peccatis

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169 G 64

Pauit criſtus mortē nō tremuit vt duarū noſtrarū ꝓprieta
tes in ſe declararet. ⁊ iterū ꝓteſtatur Sicut manifeſte diſcer
nitur ſtannū ab argento q̄muis in aſpcū ſimilitudinē habe
ant ita apd̉ diſcretos manifeſte patet diſtinctio inter natu
ralem mortis pauorē ⁊ int̉ naturalē mortis timorē ex remor
ſu ꝯſciētie ꝓuenientē Deniq3 q̄liter iſta ſtent ſimul vtpote
mortē appetere ⁊ pauē illuminat⁹ papa Gregorius xiij.
moraliū docet dicendo ſicut vir fortis dū vicino certamiē at
tingitur palpitat ⁊ feſtinat tremit ⁊ ſeuit q q̄ſi pauē ꝑ pal/
lorem videt̉ ſ3 per irā vehement̉ vrgetur Ita vir ſanct⁹ dū
paſſioni ſeu morte approximare ſe ꝯſpicit ex nature ſue in
firmitate cōcutitur ⁊ ex ſpei ſue cōſtantia ſolidatur De vici
na morte trepidat et tñ quia poſt mortē verius ac felici⁹ vi/
uet exultat Talis fuit magn⁹ ille ſcūs pſul Martinus q
viſo maligno ſpū lectulo ſuo aſtanti cū certa hūiliq3 fidu/
cia dixit Quid hic ſtas cruenta beſtia Nichil in me fune/
te repies abrahe me ſinus recipiet Sanct⁹ q̄3 hugo linco
nienſis epūs carthuſieñ q hora agonis ex diuino dixit in
ſtinctu nō iudicij ſ3 refrigerij erit dies quādo deſūgor O q̄3
grāde eſt reuelamē agonizātiū ꝯſciā pura qua noſcunt ſe
virtuoſe ꝯſeruatos ac ſalubrit̉ morituros Verūptñ imp/
territos ad moriendū penſandū eſt/ qd̉ climac⁹ ait Sunt
inquiens q ꝓpria reputatioē ⁊ elatioē a paſſionib⁹ purga
tos ſe arbitrātur ⁊ ideo mortē nō verent̉ Diſcutiat ergo ſe
homo plenarie nec pſumat ne3 ſecur⁹ ſit incōſulte Sanct⁹
eſt qui mortē cotidie ⁊ hūilitate ſinceritate ⁊ caritatis ardore
deſiderat q̄lis pcipue fuit glo̾ſus ādreas apl̄us q cōſpecta
eminus cruce ſibi parata neq̄q̄3 extimuit neq3 expalluit ſ3 cū

ingenti eā gaudio ſalutauit Poſtremo etiā magnꝰ ⁊ no
bilis ille phūs plato aliquid dixit cōcordās p̄dictis In
ſedroē etenī ait vir in phia ducēs vitā ꝯfidit cū mori debeat
maximis ire fretū bonis ⁊ iterū Si quē vidēs ꝗuit ferre cū
debeat mori nullo mō eāt phūs Itēqꝫ rediculū eſt vicum
ōni vita ſe p̄parantē ad mortē aduenietē ea moleſte ferre.

¶ Exhortatio ad mortē ſalubrē ex ꝯſideratōe ſublimiū
pſonaꝝ q̄ mortis legibꝰ ſubiacuerūt. ¶ Articulꝰ xiij.

Ubi ſunt principes gentiū ⁊ qui dn̄antur ſup beſtias
terre q in auibꝰ celi ludūt q argentū theſaurizāt ⁊ au
rum in quo ꝯfidūt hoīēs ⁊ nō eſt finis acquiſitōis eoꝝ. ex
terminati ſūt ⁊ ad inferos deſcēderūt Baruch t̄cio multū
accēdit nos ad mūdi ꝯtemptū ad pn̄tis vite aſpnationē
ad mortis p̄parationē dū pendent attendimꝰ eos celeriter
ab hoc mundo ſubtractos quibꝰ mlto inferioēs ꝯſiſtimus
Cūqꝫ penſamꝰ ꝙ eoꝝ excellētie eis nō pfuerunt ad mortꝭ
euaſionē. ad verā ſalutē ymmo ꝙ potius p eas decepti ſūt
ac dānati valde edificamur ⁊ excitamur ad taliū excellētia
rum deſpcm̄ Nūc ḡ aduerte o homo q ad ea q̄ mūdi ſunt in
clinatis. q carnalia appetis. qui tn̄ſitorios amas honoēs q
in donis nature in bonis fortune in habitibꝰ atqꝫ ſciētijs ac
gl̄iis exultas ⁊ tumes Dic m̄ vbi iā illi q in talibus olim
p̄clari fuerūt. vbi paris filꝰ regis troye ſpecioſiſſimꝰ ado/
leſcens/ vbi adonis amaſius veneris formoſiſſimꝰ iuuenis
vbi pulcerrimus abſolon aut venuſtiſſiā thalamō vbi hec
tor fortiſſimus ā hercules robuſtiſſimꝰ/ vbi plato vbi pla
tonici ſubtilitate p̄cipui Proclus plotinꝰ auicebron apule
gius atqꝫ macrobrius/ vbi cycero vbi cicheronici rethorica

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169 G 64

eloquētia tumidi/demoſtenē xenofontē theſiſōteq̄ʒ loquor
vbi nunc famoſi aſtronomi albumaſar almyon albateg
ni alfraganus tebid ac alij. vbi iā ſtudioſiſſim⁹ ariſtotiles
princeps philozophoꝝ cū omni ſcola ac ſecta paripateti/
corū auicenna auTonico algazele temixtio auerroe alpho
rabio theofraſto ſimplitio Ubi iā impatoēs reges ac prin
cipes olim ꝑpotentes ꝛ inditi Alexāder ſyrus ac darius oc
tauianus hanibal nēroth ac iulius atꝫ pōpeius/vbi cre/
ſus ditiſſimus vbi ioab callidiſſim⁹ vbi achilles mḡnim⁹
vbi egregius ūgilius poeta vbi iā viri ātiquiſſimi q ān di
luuium pluſq̄ʒ nōgentis ānis vixiſſe legunt² Ex hijs vi/
de diſce ꝯſidera q̄ʒ honor dec⁹ atꝫ glīa mūdi fortitudo agili
tas corpis nobilitas gener̃ ꝑncipatus impiū opulētia elo
quētia ingeniū lōgiturnitas tpm acq̄ſita ſciā abſq̄ʒ hūili/
tate ꝛ grā ꝛ ſn̄ caritate ꝛ cordis mūditia nulli ꝓſint ad ſa
lutē ymmo in nuērabilib⁹ fuerīt ꝛ ſūt occaſio ad ꝯdēnatio
nem maiorē Nō ḡ huiuſmōi dona reprob̄ tā excellent̄ col
lata inſipiēter appc̄iemur neꝫ inanit̄ appeta⁹ ꝫ pro donis
grē gratē facient̄ ōipotentē iugit̄ depc̄emur ꝓ nichilo repu
tem⁹ iniq̄s vt tales nec vanoꝝ ꝛ vicioꝝ hoīm ſeq̄mur veſti
gia De q̄bus deuotiſſimus ait bernard⁹ Dic m̄ iā vbi ſūt
amatoēs huius mūdi qui ān pauca tpa fuerunt nobiſcū
qui laute ac ſplēdide comederūt voluptuoſe biberīt q in cō/
meſſionibus ꝑtatōibus in impudicitijs iocis ꝛ ludis riſi
bus fabulis ꝛ choreis tpa ſua infeliciſſiē pdiderūt inſipien
tiſſime ꝯſūpſerīt ꝛ irrecupabilit̄ ꝑierūt nichilq̄ʒ in tumul̄ re
māſerunt ex eis niſi vermes ꝛ cineres Putredo ꝛ ſanies fe
tor et horror ꝛ arida oſſa Hic caro eoꝝ deputata ē vmib⁹

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169 G 64

eſca atꝫ in inferis eoꝝ tradita eſt aiã etnis ſuppliciJs donec
denuo infelicit̃ copulate ꝑit̃ torq̃ãꝛ itolléabilibꝰ ignis tarta
rei flãmis Ecce poſt breuẽ ⁊ inanẽ leticiã poſt vilẽ ⁊ fedã vo
luptatẽ poſt inanes riſus ludos ⁊ iocos ſortiti ſũt et̃nalem
triſticiã infernalẽ deſolatõe ignẽ ſulphuriũ penaliſſim̃ frigꝰ
fletum dentiumqꝫ ſtridorẽ ꝓ ſocietate mundana receperunt
meſtiſſima demonioꝝ ꝯſortia quid ipis iã ꝓdeſt trãſitori
a voluptas elatio cordis irrefrenatio oris viciosa libertas
in ꝑ̃uis operibus quid diuiciarũ iactãtia grandis famili
a ꝑ̃ciofitas veſtiũ decor ornamentoꝝ nobilitas generi ꝓſpe
ritas tpis contulit eis Nõne oiã illa celerrime defecerunt ⁊
tantã poſt ſe calamitatẽ eternã dãnatioẽꝫ acerbiſſimã penã
deſpationẽ preſſurã anguſtiã reliquerũt q̃ ͣdmodũ ait ꝓ
pheta Defecerũt in vanitate dies eoꝝ ⁊ ãni eorum cũ feſti
natione Cur de mundana prudẽtia philozophica ſciẽtia
de nobilitate carnali de potẽtia ſeculari gl'aris ⁊ intumeſcis
Cũ dicat aplus electis fidelibꝰ Videte võtionẽ vrãꝫ frẽs
qꝛ nõ multi ſapiẽtes ſcd͛ꝫ carnẽ nõ mlti potẽtes non multi
nobiles ſũt int̃ vos ſꝫ q̃ ſtulta ſunt mũdi elegit deus vt con
fundat ſapiẽtes ſeculi huiꝰ ⁊ infirma ⁊ ꝯtẽptibilia mundi
elegit deꝰ Nõne ſtultã fecit deꝰ ſapiẽtiã hꝰ mũdi De talibꝰ
ſapiẽtibus in ocul' ſuis ait in euãgelio filius dei Cõfiteor
tibi pat̃ dñe celi ⁊ t̃re quia abſcõdiſti hec a ſapiẽtibꝰ ⁊ pru
dentibus ⁊ reuelaſti ea ꝑuulis id ẽ hũilibus Yſayas q̊qꝫ
ꝓpheta vbi inquit ẽ litteratus vbi verba legis ponderans
vbi doctor ꝑuuloꝝ De taliũ vnoq̃ꝫ iterum loquitꝛ yſaias
Sapiẽtia ⁊ ſciã tua decepit̃ te/de quibus ⁊ iheremias diſ
ſeruit Sapiẽtes ſũt vt faciãt mala bñ aũt facere neſcierunt

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169 G 64

vbi gygãtes a ſeculo noiãti ſtatura magni in bellis periti
Certe in hijs impletũ eſt qđ iob ſcđo legitur hoc ſcio a pn
cipio ex quo poſitus eſt homo ſup terrã / ꝙ laus impiorũ
breuis ſit ⁊ gaudiũ ypocrite inſtar puncti Si aſcenderit vſ
qꝫ ad celum ſupbia eius ⁊ caput eius nubes tetigerit in fi/
ne pdetur quaſi ſterquilinũ velut ſomniũ auolãs nõ inue
nietur trãſiet quaſi viſio nocturna ⁊ qui eum viderãt dicẽt
vbi eſt Verumptñ ob hec nobiles ⁊ potentes docti ⁊ in ſe/
cularibus rebus prudẽtes deſpare nõ debent ſed formidare
ac hũiliare ſeipõs. Nã et xp̃s quoſdã habuit diſcipulos
diuites potentes ⁊ doctos videlicet nycodemũ zacheum et
ioſeph ab aromathia ad p̃figurãdum ꝙ etiam taliũ qui
dam ſaluantur

¶ Recitatio exemplorũ et hiſtoriarũ ex quibus debet hõ accendi ad aſſiduã p̃para/cionem.

¶ Articulus xiiij.

Um quidẽ ⁊ ego mõrlis ſiĺis õibus ex genere t're/
no ⁊ natus accepi cõmunẽ aerẽ ⁊ in ſiĺe fcãm cecidi
t'ram ⁊ pmã vocẽ ſiĺem õibus emiſi plorãs Nemo eñi ex
regibus aliud habuit natiuitat(iniciũ ſapiẽ vij. Audiaꝰ
quid famoſiſſimus atꝫ ditiſſimꝰ rex ſalomon / referat de ip
ſo magnificaui inquit opa mea Edificaui m̃ domos. plã
taui vineas feci ortos ⁊ pomeria cõſeui ea cũcti generꝭ ar/
boribus extruxi m̃ piſcinas aq̃rũ vt irrigarẽ ſiluã lignorũ
germinantiũ / poſſedi ſeruos ⁊ ãcillas multãqꝫ familiã ha
bui armenta q̃ꝫ ⁊ magnos ouiũ greges vltra hoiẽs q fue/
runt añ me in ibrl'm Coaceruaui m̃ aurũ ⁊ argẽtũ ⁊ ſbãꝫ
regũ ⁊ puinciarũ feci m̃ cãtores ⁊ cãtatrices ⁊ delicias filiorꝫ
hoim̃ Cũqꝫ me ꝯuertiſſẽ ad vniũſa hec vidi in omnibus

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169 G 64

vanitatē ⁊ afflictioēȝ ſpūs ⁊ nichil ꝑmanere ſub ſole morit
doctus ſiliter ⁊ indoct⁹ ⁊ idcirco teduit me vite mee Vidēs
mala eſſe vniūſa ſub ſole ⁊ oiā vanitatē afflictionēqȝ ſpiri
tus Quid ꝓderit hoī de vniūſo labore ſuo ⁊ afflictioē ſpi
ritus qua ſub ſole cruciat⁹ ē Cūcti dies eius doloribus et
erumpnis pleni ſūt nec ꝑ noctē mente quieſcit Ecce ꝙ ſapi
entibus ſalomon ille ꝓpa expientia doct⁹ faſſus ē in vniū
ſis delicijs diuitijs atȝ honoribus mūdi nō eſſe niſi vanita
tem miſeriā ⁊ cordis afflictioēȝ Nā ⁊ ipis delicijs multe de
ſolatioēs ac triſtitie ſūt admixte Diuitijs qȝ inquietudo ti/
mor ⁊ dolor miſcent Excellētia etiā ac ꝑſidētia inſidias in
uideas curas anxietateſqȝ patit ideo librū in q ꝑallegata
ūba habētur. ſalomō ſic incipit Vanitas vanitatū dixit
eccīaſtes/vanitas vanitatū ⁊ oiā vanitas/⁊ eadē ūba vl
timo libri iſti⁹ caplo repetiuit. vn̄ quid finālit oībus ſit agē
dū in fine eiuſdē libri expͣſſit finē inquiens loquēdi oēs pari
ter audiam⁹ Deū time ⁊ mādata eius obſerua hoc ē onis
homo Preterea daniel quinto narrat qualit balthazar rex
babilonis fecit grāde ꝯuiuiū optiātibus ſuis cū quibus
ipē cū ſuis vxoribus ⁊ cōcubinis epulabat ac tremulent⁹
bibebat atȝ eadē nocte occiſ⁹ fuit in vltioēȝ ſuoꝝ facinorum
Cōformit ſupbiſſi⁹ holofernes/ſeruis cū in quadā nocte pu
taret ⁊ immūdis voluptatib⁹ frui a feiā ē occiſus Amā qȝ
crudel a rege aſſuero ſup oēs pncepes regis ſublimat⁹ eodē
die q putauit cū rege ⁊ regina gaudioſiſſiē epulari ꝓcurā
te regina ac rege iubēte affixus patibulo fuit ꝓ ſuis crimi/
bus Inſup in actib⁹ apl'oꝝ fertur quēadmodū herodes
rex/regia veſte indutus dū blaſphemis laudibus populi

delectaretur ab ãgelo eſt ꝑcuſſus ⁊ cõuſũptꝰ a vermibus ex
ſpirauit Amplius in libro ezechielꝭ ꝓphẽ opulẽtia ⁊ emi
nentia ciuitatis noĩe tyꝛi ꝑ capitula diuiſa deſcribitur ibi in
ter cetera legitur hec dicit dñs deus O tyre tu dixiſti ꝑfecti
decoris ego ſum ⁊ in corde maris ſita pardꝰ ⁊ lidei ⁊ libi-
es erant in exercitu tuo Cartaginenſes negotiatores tui
argento ⁊ ferreo ⁊ plũbo ⁊ ſtãno repleuerũt nũdinas tuas
Grecia ⁊ tubalꝭ ⁊ moſoch inſtitoẽs tui· mãcipio equos et
equites ⁊ mulos adduxerũt ad forũ tuũ Venditores ſaba
vniuſa Prima arõta ⁊ lapides ꝑcioſos ⁊ aurũ ꝓpoſuerũt
in mercatu tuo· iuda ⁊ t̃ra iſrlꝭ inſtitoẽs tui in frumento ꝑ-
mo balſamũ mel ⁊ oleũ ⁊ reſinã ꝓpoſuerũt in nũdinis tuis
Sꝫ et pigmei q erãt in turribꝰ tuis pharetras ſuas ſuſpẽ
derũt in muris tuis ꝑ gyrũ ipi ꝯpleuerũt pulchritudinẽ tuã
et ecce repẽte ad nichilũ deducta es ⁊ piſti Opes tue ⁊ õnis
mĺtitudo tua q̃ erat in medio tui ꝑiter ceciderũt Inſuꝑ clima
cus infert ꝙ in mõte oreb fuit ſolitariꝰ quidã in õni negli
gentia viuẽs q tandẽ ꝯuitꝰ infirmatꝰ q̃ſi hore vniꝰ ſpatio ꝑ
fecte mig̃uit a corꝑe ⁊ rediẽs ad ſeipm̃ rogauit nos oẽs vt
recederemꝰ ab eo q nob̃ egreſſꝰ ianua celule ſue mox obſtru
ens mãſit intꝰ duodeci ãnis cũ nullo hoĩm colloquiũ hñs
Nil aliud guſtãs q̃ꝫ panẽ ⁊ aquã ſedẽs ⁊ ad ea q̃ vidit in
extaſi ſtupẽs ſic mãſit merẽs ꝙ nũq̃ꝫ de cetẽo ꝓpꝛium morẽ
mutanit ⁊ calidas lacĩmas ſñ ſtrepitu fũdebat ſꝑ Cũ autẽ
mig̃turꝰ eẽt ad dñm portã deſtruẽtes intrauimus ⁊ multũ
deꝑcãtes vt aliqd diceret nob̃· hoc ſolũ ab eo audiuimꝰ in
dulgite m̃ Nemo meõriam mortis hñs poteĩt peccare Nos
vero ãmirabamur hoĩeꝫ ꝑus negligentẽ tã repente beãtũ mu

tatione in meliꝰ trāſſoꝛtū Cūqꝫ eū ſepeliſſemꝰ requirētes die
altera ſcās eiꝰ reqas nō inuenimꝰ Per hoc certificauit nos
deꝰ de eius ſtudioſa penitentia ⁊ ſalute Preterea alter quidā
in deſerto ꝯmorās in loco q̄ dr tholas ex intēta meditatioē
moꝛtꝭ ſepiꝰ patiebatur mētis exceſſū ⁊ mēte deficiēs ac coꝛ/
poꝛe ſopitus inueniebatur a fratribꝰ fere abſqꝫ anhelitu a
qbus ⁊ repoꝛtabatꝛ hec climacus ¶ Legitur q̄ꝫ qꝫ olim cō
ſuetudo extitit rome/ vt nouo pap̄ creato deferebatur atꝫ in
cendebatur corā eo ſtuppa ⁊ dicebatur Sic tranſit gloꝛia
mundi Cōfoꝛmitꝰ in cōſtantinopoli fuerat vſus vt impato
re recentꝰ coronato quidā repn̄tabāt corā eo tria aut q̄tuoꝛ
genera lapidū dicentes vt eligeret de quo ſibi fieri vellet ſe/
pulchꝛū Sꝫ ⁊ ſcūs iohānes elemoſinarius oꝛdinauit vt
ſuū monumentū ipō viuēte nō pficeretur · ymmo diebus
ſolēnibus cū eſſet in honoē vnus miniſtroꝛū ſuoꝝ veniret
ac diceret Dn̄e ſepulchrū tuū nundū ꝯpletum ē iube pfici
illud qm̄ neſcis diē neqꝫ hoꝛā hec ſiebant vt tanti viri tpali
pſperitate nō extollerētur ſꝫ moꝛtales ſe eſſe aduterent Poſ
tremo vt recitat petrus alfonſꝰ defūcto alexādro mundi mo
narcha ꝯueneſt multi pħi quoꝝ vnus diſſeruit Heri tociꝰ
tre ſpacioſitas alexādro nō ſuffecit nūc ſufficit ſibi ſpaciū
triū q̄tuoꝛ ve vlnaꝝ· Aliud dixit aliꝰ Heri alexāder potuit
multos pplos liberaē a moꝛte hodie ſeipm̄ nequit a moꝛte
eripere Altꝰ vidēs aureā eiꝰ tūbā locutꝰ ē Heri alexāder de
auro fecit theſauꝝ hodie fecit auꝝ de ipō teſauꝝ aliꝰ ait He
ri alexāder trā oppſſit hodie a tra opp̄mitꝛ Sicqꝫ ceteri per
oꝛdinem nōbilia multa dixeſt ad infirmandū vanitatem
vite pn̄tis ac pꝛincipatus terreni

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169 G 64

¶ De miſerijs ac erūpnis humane conditionis
¶ Articulus xv.

Occupatio magna creata ē ōib⁹ hōib⁹ ⁊ iugū gra/
ue ſup oēs filios adam eccl'iaſtici quarto ¶ In hoc
euidenter apparet plenitudo miſeriarū hoīm vniuerſoꝝ qꝛ
quāto maioꝛ videtur eſſe eoꝝ ꝓſperitas ⁊ voluptas tanto
maioꝛ eſt eoꝛū calamitas atꝫ iniquitas Nulla eīm grauioꝛ
miſeria hōis qꝫ pctm̄ qḋ maxime ⁊ incōpabilit' nocet rati
onali creature ſepans eā a ſuo creatoꝛe ac ſaluatoē ꝓuanſ
qꝫ eā ōni diuino cariſmate ſpūſſācti atꝫ felicitate celeſti ad
eternalē quoꝫ dānationē eā pducēs Praua āt voluptas
⁊ ōnis vana leticia eſt pctm̄ ꝓſperitas vero mūdana eſt pci
pua vicioꝝ occaſio ⁊ maximū incitamentū peccādi ſcḋꝫ qꝛ
Salomon loquit' Proſperitas ſtultoꝝ ⁊ iniquoꝝ hoīm
pdet eos Deniqꝫ quāuis caro hominis mult' immūdicijs
vilitatibus defectuoſitatib⁹ fetoꝛibus ⁊ erūpnis ſit plena
Aiā tn̄ ineffabilit' piculoſioꝛibus atꝫ peioꝛib⁹ miſerijs vili
tatibus ſoꝛdibus ac defectib⁹ eſt repleta ⁊ totus homo eſt
miſera creatura tot laqueis piculiſqꝫ expoſita ⁊ vallata vt
nequeat explicari Hinc innocenti⁹ ait Quis det ocul' me/
is fontē lacrimaꝝ vt defleā miſerabilē hūane ꝯditionis in
greſſū Cōſideraui cū lacrimis de quo fact⁹ eſt homo quid
faciat homo quid futur⁹ ſit hō fōꝛtus eſt de t'ra ꝯcept⁹ eſt
in culpa natus ad penā. Agit ꝑua ⁊ turpia q̄ non licent
vana q̄ nō expediūt ſiet cibus ignis eſca vermis maſſa pu
tredinis En herbe ⁊ arboꝛes ꝓducūt floꝛes frōdes ⁊ fruct⁹
Tu lendes pediculos ⁊ lūbꝛicos Ille de ſe fundūt oleū vi
uum ⁊ balſamū tu ſputū vrinā ⁊ ſtercoꝛa Ille de ſe ſpirāt

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169 G 64

ſuauitati odorẽ tu abhoĩnabilẽ intolleꝛabileqȝ fetorẽ Por/
ro cũ vſqȝ ad ſenectutẽ qs venerit ſtatim cor ei⁹ affligit᷑ ca/
put cõcutit᷑ lãguet ſpũs fetet ãhelit⁹ facies rugatur ſtatura
curuatur caligãt oculi vacillãt articuli nares fluũt crines
ruũt tremit tact⁹ deperit act⁹ dẽtes putreſcũt aures ſurdeſcũt
Hinc ait ſcũs bernardus Si diligẽter ↄſideres quid p̄ os ⁊
nares ceteroſqȝ corpis meat⁹ egredit᷑ viliu ſterquiliniũ nõ
vidiſti. ſi ſingulas tuas miſerias enumẽs q̃ȝ ħs onẽat⁹
pctãtis irretit⁹ vicijs prꝛuriẽs ↄcupiſcẽtijs occupat⁹ paſſio
nibus pollut⁹ illuſionibus pn⁹ ſp in malũ ꝓdiuis ad õne
pctm̃ nõ ſufficiẽs ↄſideraẽ nec enarrare hec oiã Cur ꝰ ſup
bis Cur p̃ciois curioſiſqȝ veſtib⁹ corpus tuũ adornas qḋ
poſt paucos dies vermes deuorabũt aiãȝ vero tuã nõ or/
nas ṽtutib⁹ q̃ pñtãda ẽ deo ⁊ ãgel. Cur aiãȝ vilipẽdis et
carnẽ tuã immũdiſſiãȝ pfers Q̃ȝuis cotidie vicijs inqui
namur q̃ȝ enormia ſũt nrã pctã q̃ȝ impfcã ſunt nrã opa bo
na ⁊ ignoramus an digni ſum⁹ amore an odio ⁊ quid fi
naliter nobis eueniet etna dãnatio an vera beatitudo igno
ramus Ecce ex hijs debem⁹ nos ꝓfũdiſſiẽ iugit᷑ hũiliare
carnalia ſpernẽ atȝ ad mortẽ nos inceſſabilit᷑ p̃parare Nã
vt plato deſeruit in fedroẽ Miſerũ corp⁹ nrm̃ decies milleta
impedimẽta ↄtẽplationũ affert aiẽ nrẽ Scds q̃ȝ phũs ab
adriano impatore interrogatus quid eſt hõ rñdit mens
incorpata fãtaſia corpis ſpeculator vite mãcipiũ mortꝭ tñſi
ens viator hoſpes loci aiã laborioſa habitaculũ tpis praui
Mũdo ꝰ vtamur tã q̃ȝ hoſpicio totiſqȝ virib⁹ feſtinem⁹ ad
priãȝ elcõꝝ q̃ȝ vt poſt vite pñtis fine mox ingredi merea/
mur ad mortẽ ſalubrẽ nos diſponam⁹ p indefeſſa exercitia

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169 G 64

actuū virtuoſoꝝ ¶ De ſcđo q̄tuoꝛ nouiſſimorum puta de futuro dei iudicio cui attribui pn̄t oēs actus q iam an̄ aſſigti ſunt morti

¶ Articulus xvi.

OMnes nos manifeſtari opoꝛꝫ an̄ t̄bunal xp̄i vt referat vnuſquiſqꝫ ꝓ vt geſſit/ad choꝛintheos ¶ Sicut p̄habitū eſt ſcđꝫ nouiſſioꝝ ē diſtrictū dei iudiciū Ideo dicto de moꝛte reſtat nūc aliqd de iudicio tractaē. hoc iudiciū mlt̄o t̄ribili⁹ē ip̄a moꝛte coꝛpali ac tpali ymmo ꝛ penis inferni ad tēpus ꝓ vt ſcūs iob dixit. qs m̄ t̄buat vt in inferno ꝓtegas me ꝛ abſcōdas me donec ptr̄ſiat furoꝛ tuus. Dictū eſt ꝙ moꝛs tpal̄ ac breuis nō eſt in ſe ip̄a tā metuenda vt ſācti prēs edocuer̄t niſi ꝓpter iudiciū dei annexū moꝛti ꝛ ꝓpt̄ ſupplicia q̄ iuſto ōnipotent iuditio infligūtur iniquis Hinc ſicut ꝯſideratio moꝛtis intēta inducit ad ſeptē effectus de quib⁹ iam an̄ facta eſt mēłio q̄ faciunt vehemēter timere coꝛā deo ſollicitū eſſe penitentiā aggredi hūiliare ſeip̄m tpalia ſpernere ad nichil t̄renū inoꝛdinate ꝛ culpabilit̄ affici ꝛc. Sic diligēs ꝯſideratio diuini iudicij ad eoſdē inducit effcūs Ideo ex ꝯſideratioē hoꝝ amboꝛū validi⁹ ꝓuocemur ad hos ſaluberrimos act⁹ ꝛ ꝯſiderātes iudicē ſūmum oiā clariſſiē intuentē/atqꝫ nos cito iudicādos ab ip̄o ꝯſiſemur in ei⁹ p̄n̄tia cū ōni cuſtodia ꝛ pauoꝛe cū beatiſſimis viris helye ꝛ helizeo dicētes. viuit dn̄s in cuius cōſpectu ſto hodie Sicqꝫ ex eoꝝ cōſideratioē obedientes altiſſiō mereamur cū pſalmiſta dicē deo Seruaui mādata tua ꝛ teſtimonia tua qꝛ oēs vie mee in conſpcū tuo Nēpe vt dixit ſāctiſſim⁹ abbas machari⁹ Tanta eſt t̄ribilitas diuini iudicij. ꝙ ſi quis ille digne ꝑpendat oſſa eius carni ſue pre

timore vix adherebūt· vñ ⁊ ſanctus rex dauid fatetur a vo
ce gemitus mei adheſit os meū carni mee id eſt pelli mee·
Idcirco ⁊ nos deploremꝰ culpas atꝫ miſerias nr̄as ⁊ ꝓp
ter picula inenarrabilit̄ grādia qbus expoſiti ſumꝰ conge
miſcamus ꝯfugiētes ad dei clemētiā ſcd̄m ꝙ ſācti patres
factis docuerūt ⁊ ꝟbis· Item cū ſcūs vir abbas paſtor
audiſſet beatū abbatē arſeniū migraſſe ad dn̄m fleuit di/
cens btūs es abbas arſeni qꝛ fleuiſti temetipm̄ in ſeculo iſ
to Qui enī ſemetipſos in hoc ſeclo nō deflent in alio ſe ſecu
lo deplorabūt· hinc cū p̄fatus abbas machariꝰ veniſſꝫ ad
ſanctos pr̄es in mōtē dixit Ploremꝰ fr̄es ⁊ deplorēs modo
noſmetipſos anq̄ꝫ veniaꝰ vbi lacme nr̄e ꝯburāt corpa nr̄a
fleuerūtqꝫ oēs ⁊ corruerūt ꝓni in terrā ſup facies ſuas dicen
tes Oro ꝓ nobis o pat̄ hinc locutꝰ eſt filius dei Beati qui
lugent qm̄ ipi ꝯſolabūtur Studeamꝰ nos imbecilles imp
fecti ⁊ defectuoſi· multꝭ culpis obbnoxij tam metuendum
iudiciū iugit̄ reminiſci·ꝯſiderare vereri q̄ꝫ vehemēter intue
ri·et aſſidue formidauit illō gl'oſus ⁊ ſcūs doctor Iheroni
mus dicēs Quotiens diem illū ꝯſidero toto corpe contre
miſco ſiue enī comedo ſiue bibo ſiue aliquid aliud facio ſp
videtur m̄ tuba illa terribil' ſonare in auribꝰ meis Surgi
te mortui· venite ad iudiciū Talit̄ plane formidauit iudici
um dei ſanctus ſenior ille/q cum vidiſſꝫ fratrē q̄ndā ridentē
ait Corā celo ⁊ t'ra rationē deo reddemꝰ totiꝰ vite nr̄e/ ⁊ tu
rides? ¶ꝙ valde metuendū ſit futurū iudici
um dei ex diſtrictōe iudicioꝝ q̄ deus exercuit interdū in h
mundo· ¶Articulus xvij·
QUia nō cito ꝓfertur cōtra malos iudiciū abſqꝫ

vllo timoꝛē filij hoīm ꝑpetrant mala· ecclīaſtes octauo ¶ Q̄ꝫ
veraciter protulerit ſapiētiſſimus ſalomon hec verba experiē
tia docet Sunt etenī multi innumerabiles q̄ de die in diem
adiciunt pctā peccatis ⁊ ſine mēſura ac numero creatorem
ſuum offendunt aīās ꝓpꝛias ledūt ⁊ ꝑimunt demonibus
obſequūtur ⁊ tandē vicioſis cōſuetudinibꝰ victi oppreſſi
et penitus excecati abſqꝫ timore trāſgrediūtur ōnipotentis le-
giſlatoris p̄cepta qm̄ experiunt' ſe diu impune peccaſſe ꝑm
mo ⁊ ip̄e ſibi in vicijs ꝓſpere ſucceſſiſſe Similit' ⁊ alij mul
ti hic ſumunt peccandi audaciam atqꝫ facilit' ſibi ꝓphetāt
ꝙ poſtea penitentiā ſint acturi ⁊ fallunt inſipientes ⁊ miſe-
ri ſemetip̄os· Hinc ruſus ſalomon ꝓteſtatur Omnia in
futurum ſeruantur incerta vnde ⁊ corda filiorum hominū
implentur malitia ⁊ contemptu in vita ſua ⁊ poſt hec ad
inferos deducentur · Inſup ex hoc ꝙ impij tam diu non
ſolum impune peccant ſed etiam in vicijs ſuis ꝓſperantur
in tantū vt iheremias propheta ſup hoc admirans locutꝰ
ſit· Iuſtus quidē tu es dn̄e ſi diſputem tecum/ verūptā-
men iuſta loquar ad te quare via impiorum ꝓſpantur ⁊
bene eſt omnibꝰ qui p̄uaricantur ⁊ iniqua agunt plantaſ
ti eos ⁊ ꝓficiunt econtraria· iuſtis frequēter cōtingunt ad
uerſa ⁊ opp̄mūt' ab impijs varijſqꝫ infirmitatibꝰ affligū
tur ꝓpter qḋ ayt ſcriptura Multe tribulationes iuſtorum
Hinc quidā ſumpſerunt occaſionē errandi atꝫ dicendi ꝙ
deus non habeat prouidētiam rerum terrenarū ⁊ actuū
humanorū De q̄bus ſpiritꝰ ſanctus ꝑ ezechielē ꝓphetā
teſtatus eſt dixerūt· Derelinquit dn̄s terrā ⁊ dn̄s nos nō
videt De quibꝰ ſapiētie ſcd̄o habet' Dixerūt impij apḋ ſe

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169 G 64

cogitationes nõ rcẽ Exiguũ ꝛ cũ tedio eſt tẽpus vite nrẽ
ꝛ nõ ẽ refrigeriũ in fine hõis ꝛ nõ eſt qui agnit⁹ ſit reuſus
ab inferis qꝛ ex nichilo nati ſum⁹ ꝛ p⁹ h̃ erim⁹ tãq̃ȝ ſi nati
nõ fuerim⁹ Ex h̃ demũ errore laxauerũt habenas ↄcu piſcẽ
cijs ſuis ꝛ ſine refrenatione voluptatib⁹ ſeruiẽrt vt p̃tacto
capitulo dixiſſe ꝛ ex falſis p̃miſſis ↄcluſiſſe legũtur · venite
ergo ꝛ fruamur bonis q̃ ſũt ꝛ vtamur creatura tãq̃ȝ in iu/
uentute celerit̃ vino p̃cioſo ꝛ vnguẽtis nos impleam⁹ ꝛ ñ
p̃tereat nos flos tp̃is Coronemur nos roſis añq̃ȝ marceſ
cant Nullũ pratũ ſit qḋ ñ ptrãſeat luxuria nrã / vbiq̃ȝ relinq̃
mus ſigna leticie qm̃ hec eſt pars nrã ꝛ hec ẽ ſors nrã Sed
inſipiẽtes ac impij iſta dicẽtes in puida ↄſideratõe fallun
tur quãuis nãq̃ȝ vt tactũ eſt freq̃nter cõiterq̃ȝ ↄtingat ꝙ im
pij florẽt pſpant᷑ ac diu inpune peccãt in ſc̃lo iſto nichilo/
minus ſepe oppoſitũ accidit ymmo mł̃tociẽs iuſt⁹ deus in
hac vita nõ ſolũ puniuit iuſtos ȝ etiã tã acrit̃ puniuit ini
q̃s ꝛ eos occidit ac ↄdẽnauit vt ñ ſolũ certi eẽ debeam⁹ de p
uidẽtia dei ꝛ futuro e⁹ iudicio · ȝ ꝛ vehemẽtiſſiẽ ãnuẽrare ac
formidare debe⁹ rigorẽ diuini iudicij Nõne ĩ exordio mũdi
ppt̃ p̃moꝝ pntũ nrõꝝ trãſgreſſioẽȝ · nõ ſolũ irreuõbilit̃ ex
pulit eos de padiſo t̃reſtri ymmo etiã eoꝝ poſteritatẽ tam
amena habitatioẽ p̃uauit atȝ qḋ g̃uius ẽ poſtẽios eorũ
origiãli nudauit iuſticia culpe et dãnationi iudicauit ob/
noxios ita ꝙ vſq̃ȝ in pñs naſcũt᷑ filij ire ꝛ in peccat̃ ↄcipiũ
tur ac varijs ſubiciuntur miſerijs in tm̃ ꝙ ihẽmias in vte
ro ſãctificat⁹ ↄqueſt⁹ ẽ dicens · q̃re de vẽtre egreſſus ſũ vt vi
derẽ laborẽ ꝛ dolorẽ ꝛ ↄſumerẽt᷑ in ↄfuſioẽ dies mei Prete
rea manifeſtauit omp̃s de⁹ t̃ribilitatẽ ac diſtrictõeȝ iuſticie

ſue qñ totū gen⁹ hūanū int̄ficit diluuio paucis ·i· octo ex
ceptis hōibus in q̄ diluuio innumerabiles mergebātur
infātuli q̄ adhuc nullā cōmiſerāt culpā ſiliter declarauit altiſ
ſimus metuēdam ſuā iuſticiā in horrēda ſubmerſiōe atq̄
ſulphurea ꝯbuſtione pentapolis ⁊ quinq̄ vrbiū ⁊ vniuſoꝝ
eius infantiū ꝓpt̄ immūdiſſima eorum facinora Deniq̄
multiplicit̄ terribiliter ac euidētiſſime oñdit rigorē ſue iuſti/
cie in vniuerſa t̄ra egipti ⁊ in cunctis egiptijs/ quos decē
principalibus plagis· multiſq̄ alijs penis ꝑcuſſit/ac mul
tos eorum in mari rubro ſubmerſit· quibus pactis monſ
trauit ſue diſtrictionē iuſticie ſepe ⁊ copioſe in iſrahelitico po
pulo in deſerto in quo dū popul⁹ ille vitulū aureum adoraſ
ſet occiſa ſūt mox ex eis viginti tria milia hominū Cumq̄
duo filij aaron poſuiſſent ignē alienum in thuribulis ſuis
ꝓtinus venit ignis alienus diuinit⁹ miſſus combuſſit eos
Deinceps quoq̄ dum varijs modis peccaſſent filij iſrael
in heremo vt ꝓpte eſum carniū deſiderādo impatiēter agē
do ac modis varijs murmurādo dire plagati ſunt/in tan
tum q̄ ex ſex centis milibus ac pluribus ab egipto educti
non niſi duo viri videlicet ioſue ⁊ caleph terrā ꝓmiſſionis
ingreſſi ſunt inter quos dathan ⁊ abiron hon q̄z ⁊ chore
horribiliſſime ſunt plagati quia cū tabernaculis ſuis a ter
ra viui fuerunt abſorpti· Inſup in extirpatione ⁊ occiſio
ne chananeoꝝ fortiſſimorū ⁊ innumerabiliū ppłoꝝ deus
iuſticiā ſuam ꝑ filios iſrł horrēde monſtrauit In alijs quī
dem gentilib⁹ tpe iudicū In euāgelica quoq̄ lege in inp
uiſa ac ſubitanea int̄fectione infideliū tyrānorum ꝑſecuto
rum eccleſie ymmo in ꝑncipio creationis rerū in eiectione

et cōdēnatione āgeloꝝ peccātiū quos ꝓ vno pc̄tō celestriē facto et̄nalit̄ ꝯdēnauit ⁊ punit in quibꝰ ōnibꝰ ꝑ iſta ſue equitatꝭ exēpla nos t̄ruit ſalubrit̄ qꝫ admonuit vt diuini timeamus iudicij equitatem ineffabilē. q̄ rigoroſius nimis iudicabit ac vindicabit in futuro vicia hoim̄ qꝫ in iſto ſeculo ita q̄ poſſumꝰ dicē iſtud iob xxvi. Ecce hec ex ꝑte dicta ſūt viarū id eſt operū eius ⁊ cum vix ꝑuā ſtillā ſermonū eius audierimus quis poterit tonitruū magnitudinis eius intueri Extrēm ſtille ſermonū dei ſunt iudicia eiꝰ facta in mundo iſto. tonitruū āt magnitudinis eius ē futurū eiꝰ iudicium ⁊ ſnīa eius cōtra iniq̊s qua dicet Jte maledicti in ignem eternū Hinc beatiſſimꝰ ꝑnceps apl̄oꝝ petrus in ſua ſcd̓a ſcribit canonica Si deus āgelis peccātibꝰ ⁊ originali mūdo nō pepcit diluuiū mundo impioꝝ inducēs ⁊ ciuitates zodomorū ⁊ gomorreoꝝ in cinerē redigēs euerſioē dānauit Exemplū eorum q impie acturi ſunt ponens nouit dn̄s pios de tēptatione eripere. iniquos vero in die iudicij cruciādos ꝓuare

¶ De multꝭ rebus ex quaꝝ ꝯſideratione innoteſcit / qꝫ metuendū ⁊ rigoroſū ſit futurū dei iudicium. tam generale in fine mundi / qꝫ ꝑticulare in ſingulorū hoim̄ obitu.

¶ Articulus xviij.

Ecce venit dn̄s in ſanctis militibꝰ ſuis facere iudicium ⁊ arguere oēs impios de ōnibus opibꝰ impietatꝭ eoꝝ ⁊ de ōibus duris q̄ locuti ſūt ꝯtra deū pc̄tōres impij ¶ Hec v̓ba ſc̄us iudas apl̄s allegat in ſua epl̄a eſſe ꝓnūciata ab enoch q in ꝑadiſū tn̄ſlatꝰ ē. Multa ſūt ex quibꝰ docemur qꝫtū formidare debeamꝰ iudicium dei tā ꝑticulaē qꝫ generale ymmo q in die general̄ iudicij

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169 G 64

cupit eſſe ſecurꝰ/ſtudeat deo indeſinēter placere ⁊ ad mortē
ſalubrē ꝑtingē Sic enī in ꝑticulari iudicio ſuo ſaluabitur
Jdcirco in die nouiſſiō erit ſecurꝰ Quidā enī futuꝝ in fi
ne mūdi iudiciū verētur minꝰ q̃ꝛ adhuc lōge abeſſe id opi
nātur q̃ penſēt ꝙ ꝑticularē eoꝝ iudiciū nō niſi paululū diſ
tet in q̊ ſi īꝑati fuerint inuēti · tā tunc q̄ꝫ in die nouiſſiō in
gn̄ali iudicio dānabuntꝛ Beniqꝫ vtrūqꝫ iſtō iudiciū ē ineſ
fabilit̄ metuēdū · ꝑmo ex ꝑte iudicis ſūmi/ſcđo ex ꝑte iudi
candi/t̄cio ex ꝑte ret̄butōis Ex ꝑte enī iudicis ē metuēdū
vtrūqꝫ iſtō iudiciū mult̄ modis · ꝑmo rōe ſūme auctorita
tis ⁊ excellētie iudicis hꝰ/ſcđo rōe infinite ſapiētie ſue quā
nichil p̄t latere/t̄cio rōe ōipotētie ſue cuiꝰ nullus p̄t reſiſtē ⁊
quā nemo valet effugē q̄rto rōe iuſtitie eiꝰ q̄ in tm̄ odit oē
pctm̄ ꝙ nullā culpā q̄ꝫtūlibet ꝑuā deſerit indiſcuſſā ā im/
punitā/quinto qm̄ ip̄e deus omp̄s nō ſolū eſt iudex ſꝫ etiā
pars · Jp̄e quippe in ōni culpa offenditꝛ q̃ꝛ in omni mōꝛ
li pctō p̄ceptū ip̄ius violatꝛ Sicqꝫ cauſa vͤtitur int̄ ipſum
⁊ iudicādos valde enī metuendū eſt iudicari ab eo in quē
exceſſus ꝯmiſſꝰ ē/ſexto rōe bn̄ficentie ſue Quo enī in hac
vita benignioꝛ ⁊ g̃tioꝛ fuerat nob̄/quo plura maioꝛa ac
nob̄ exhibuit bn̄fitia quo lōganimiꝰ emēdationē nrām
p̄ſtolari dig̃tus eſt/quo freq̄ntius ⁊ euidētius admonuit
nos ing̃tos ⁊ impios horribilius iudicabit Preteā ex ꝑte
iudicādorum terribile eſt vtrūqꝫ iudiciū Primo quia infir
mi ⁊ fragiles ſūt · ſcđo q̃ꝛ in mult̄ offenderūt · t̄cio quia incer
ti ſunt an digni ſūt odio ⁊ an placeāt deo Amplius vtrū
qꝫ iudiciū metuendū eſt vehemēter ex ꝑte remunerationis
q̄ eſt et̄na dānatio cuiꝰ inflixio ē maxime formidāda aut

ſalus ꝑpetua cuius carētia eſt potiſſime metuenda Inſuꝑ
vltimū hoc generale iudiciū eſt ꝑſertim verendū Primo ex
ꝑte terribiliū ſignoꝝ illō ꝑcedēt q₃ vt in euāgelio veritas ꝓ
teſtatur Erunt ſigna in ſole ⁊ luna ⁊c· ſcḋo ex ꝑte diſpoſici
onis in q̄ mund⁹ tūc ſtabit Nā ignis ꝯflagratōis terrā et
aerē tunc occupabit ⁊ vniu̇ſe creature erunt q̄ſi cōmote cō
tra iniq̊s/at₃ armate at₃ ꝑparate ad vlciſcendū iniquis in
iuriā creatoꝝ· t̃cio ex ꝑte exercituū iudicis qm̄ aderunt ibi
vniu̇ſi angeli ſancti et ciues ſuꝑni qui ⁊ tunc viſibilit̃ ap/
parebūt· q̄rto ex ꝑte p̄ñtie oim̄ rōbiliū ⁊ intellectualiū crea
turarū in q̄rum cōſpectu confundi reprobari ⁊ manifeſtari
erit maxima pena ¶ De terribilitate diuini
iudicij ratione ſumme auctoritatis et extreme excellentie iu
dicis xpriſti· ¶ Articulus xix·

D Eus cui⁹ ire reſiſtere nemo poteſt· ſub quo curuā
tur qui portant orbem quis ei dicere poteſt cur ita
facis Iob nono ¶ Solēt inferioꝝ iudiciū iudi
cia minus timeri· qm̄ ⁊ ſi condēnent in cauſis quibuſdā
patet euaſio ꝑ appellationē ad iudicē ſuꝑiorem Maxime
ergo timēdum eſt iudicis ſūmi iudiciū a quo appellari nō
poteſt nec licet cuius iudicia q̄₃uis iniuſta eſſe nō queāt ſūt
tñ incōprehēſibilia mirabilia tanq̄₃ diſtricta ⁊ abdita ſeu
occulta vt multa q̄ hūano iudicio iuſta ⁊ bona vident̃ ab
ipo reprobētur ⁊ ꝯdēnentur ꝓpt̃ qḋ ait in pſalmo Cum
accepo tēpus ego iuſticias iudicabo· i· examinabo an ſint
vere iuſticie Hui⁹ exēplum t̃cio regum patet de ꝓphā q̄
dñs miſit ad increpādum ydolatriā yeroboam regis iſrl̃
ꝑcipiēs ei ne comedēt ne₃ biberet in terra regis illi⁹ q cū ex

deceptione cuiuſdã pſeudo ꝓphete comediſſet in terra illa in
vltionẽ inobedientie ſue a leone mox fuit occiſus q tamen
valde excuſabilis videbatur qm̃ callidiſſimum illũ pſeudo
putauit eſſe verũ dei ꝓphetã ꝛ peccare ſe credidit niſi acqui
eſceret illi Dixerat namq̃ pſeudo ꝓpheta ad ipſũ Et ego
ꝓpheta ſum ſimilr̃ tui ꝛ ãgelus locutus eſt m̃ in ſermone
dñi dicens/reduc eum in domũ tuam vt comedat vñ elici
tur ꝙ in multis credimus nos corã deo excuſabiles eſſe in
quibus tamẽ ipſe incõprehenſibilis deus nõ habet nos ex
cuſatos/qḋ etiam demonſtratr̃ ex reprobatioẽ trium ami
corum beati Iob:q videbantur zelo diuini honoris cõtra
iob diſputaſſe/qm̃ ipſis apparuit ꝙ iob in verbis ſuis de
rogauit diuine iuſticie ꝓpt̃ quod eum acriter arguerunt
et tamẽ dñs iudicauit eos male eſſe locutos dicẽs ad prin
cipalem ipo͂rum. Iratus eſt furor meus in te ꝛ in duos
amicos tuos quia nõ eſtis locuti rectũ coram me ſicut ſer
uus meus iob/vehementiſſime igitur formidemus ſũmi
iudicis iudicium/cui inexcuſabilit̃ ꝛ ſine reſiſtentia ac ap
pellatione ſtari oportet Hoc ſanct⁹ iob intuens dixit Quã
tus ego ſum vt rñdeam ei etiã ſi habuero quippiã iuſtũ
non rñdebo ei ſ; vt meum iudicẽ dep̄cabor Si fortitudo q̃ri
tur robuſtiſſimus eſt Si equitas iudicij nemo audet pro
me teſtimoniũ dicere Si iuſtificare me voluero os meum
ↄdẽnabit me Si me innocentẽ oñdero p̄uũ me cõprobabit Itaq̃ ſi fecerim⁹ oĩa que p̄cepta ſunt nob̄ ꝛ cũ omni
diligentia nobis poſſibili examinauerim⁹ ↄſciãs nr̃as atq̃
cõfeſſi fuerim⁹ ꝓ viribus q̃ʒ ſatiſſecerim⁹ ꝓ peccatis adhuc
tñ oportet nos humiliare ſub omnipotẽte ꝛ formidaꝛe eius

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169 G 64

iudiciũ ac oꝛare Ab occultis meis munda me dñe qm̃
certi non ſumus an altiſſimꝰ iudex ſatiſfactionẽ nr̃am ac
ceptet ⁊ vtrum verã habuerimꝰ contritionẽ atq3 an peniten
tia noſtra ex caritate ꝓceſſerit Ex hoꝝ ꝯſideratione ſanctus
dauid oꝛauit Nõ intres in iudiciũ cum ſeruo tuo dñe quia
non iuſtificabit' in ꝯſpectu tuo õnis viuens Ecce ſi in vi
ta pñti iniuſte diiudicemur ac p̃mamur/ſupeſt ꝯſolatio
aliq̃ quoniã cogitamus ꝙ deus q mala iudicata reiudi
cabit·faciet nobis iuſtũ iudiciũ ⁊ ꝓ iniurijs nobis illatis
retribuet nobͣ vicẽ ⁊ recõpenſã ſ3 poſt iudiciũ dei repꝛobãtis
ac ꝯdẽnantꝭ ꝯſolatio nulla reſtat q̃admodũ ait ſcriptura
Ecce deus excelſꝰ in foꝛtitudine ſua ⁊ nullus ei ſilis in le/
giſlatoꝛibus Quis poterit ſcrutari vias eius aut quis ei
dicere audet operatus es iniquitatẽ Jdcirco hoc ſolũ habe
mus reſidui vt corã ipſo nos ſemꝑ humiliemꝰ ⁊ fateamur
nos in multis ⁊ magnis culpabiles de quibꝰ certã notici
am non habemus timeamꝰ q3 ne forſan opa nrã q̃ bona
⁊ virtuoſa eſſe ꝯfidimꝰ nõ ſint meritoꝛia corã deo vtpote ex
caritate fortaſſis nõ fcã q̃uis enĩ iudicio hoim̃ bona ſint ig
noramꝰ tñ q̃ diſtrictõe q̃ ſubtilitate q̃ abdita rõe iudicabũ
tur a deo Jugit' g° diiudicemꝰ ac vilipẽdamꝰ noſipos ⁊ oc
culta dei iuditia metuẽ nõ ceſſemꝰ Omnis pſũptio ⁊ vana
ſecuritas lõgiſſiẽ abſit a nobͣ Hinc pñarcha alexãdrinus
cũ veniſſ3 in heremũ ⁊ dixiſſet abbati frm̃ quid ãpliꝰ inue/
niſti in loco hoc/abbas rñdit· indefinẽter culpare ⁊ diiudi
care meipm̃ dixitq3 pñarcha Nõ eſt alia via Jdeo ſcũs
ait apl'us Si noſipos diiudicaremꝰ nõ vtiq3 diiudicare/
mur·

¶ ꝙ metuendum ſit dei iudiciũ ꝓpter

infinitam ſapientiã eius ¶ Articulus xx.

OMnia eñ nuda ⁊ aperta ſũt ocul̄ eius ad hebre
os quarto ¶ Quãto quis ſapiẽtior ſãctior atq̃
honeſtior ẽ tãto penali⁹ ẽ corã eo turpẽ ac ſordidũ
apparẽ atq̃ ab ip̃o redargui ⁊ ꝯfundi reprobari deſpici atq̃
puniri Cũ ḡ ſapiẽtie dei ñ ſit numer⁹ ac ſãctitatis ⁊ dignita
tis eius null⁹ ſit finis nec vlla ſit ſue honeſtatis ac honorabi
litatis mẽſura certũ eſt ꝙ ineffabilit̄ ḡue ꝯfuſibile ac pena
le ſit anime peccatrici corã diuine maieſtatis tribunali cum
ſuoꝝ feditate vilitate ac turpitudine vicioꝝ apparere con
ſpici ⁊ ꝯtẽpni diſcuti q̃3 ⁊ reprobari ab ip̃o ſcõ ⁊ ſapientiſ-
ſimo deo Nõne videm⁹ ꝙ hoiẽs acceſſuri magnos princi
pes aut excellẽtiores ſe timẽt ⁊ ornãt ſe ne refutẽtur ⁊ ne ex-
cellẽtiã illoꝝ videant̄ inhonorare Vñ legit̄ heſter q̃rto ꝙ
non licuit indutũ ſacco aulã regis intrare Apocalipſis q̃3 ter
cio dñs loquit̄ peccatori veſtimẽtis albis induaris vt nõ ap
pareat ꝯfuſio nuditatis tue Alba eñ veſtimẽta ſũt ꝟtutes
⁊ opa ſcã qbus aiẽ ornãtur ⁊ veſtiũt̄ qb⁹ q carẽt ꝯfuſibili
ter ac ſpũalit̄ nudi ac fedi ſũt corã deo Inſup daniel̄ p̄mo
narratur ꝙ rex babilonis nabugodonoſor iuſſit natos ex
ſemine regio in qb⁹ nulla eẽt macľa decoros fama ⁊ erudi
tos õni ſapiẽtia cautos ſciã doctoſq̃ diſciplina introduci
ad ſe vt poſſẽt ſtare ⁊ miniſtraẽ in p̃ñtia regis Ecce ſi rex il
le t̄ren⁹ voluit corã ſe adduci ſtare ⁊ obſeq pueros tã orna
tos ſapiẽtes facetos immaculatos ac nobiles qd mirũ ꝙ
rex omniũ ſeculorum immortal̄ inuiſibilis infinite pfect⁹
requirat in ſuis miniſtris ſplendorẽ virtutũ ſapiẽtie lucem
morũ venuſtatẽ vite nobilitatẽ atq̃ ab õni peccato p̃ſertim

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169 G 64

mōꝛli immunitatē Propteā intolleābilꝰ ꝯfuſio ac pena graui ſſiā eſt corā ſapiētiſſimo ac ſāctiſſiō deo pn̄tari cū viciorꝝ ſqualoē cū p̄ue ꝯſuetudinis deformitate cū putredine igno biliſſime vite · i · ꝯuſationis inique Propteā q̄zto iudex ce leſtis darius nouit vniūſas nr̄as tn̄ſgreſſioēs oēſqꝫ circon ſtantias origines ⁊ numerū culparū nr̄āꝝ tāto vehemētiꝰ formidare debemꝰ ipſiꝰ iudiciū Ipe āt oiā clariſſiē intuetꝛ oēſqꝫ nr̄as ꝯmiſſioēs ⁊ omiſſioēs iniq̄s etiā minimas diſ tinctiſſiē ꝯtēplatꝛ · vehementiſſiē igitꝛ nos opoꝛtꝫ · iudicis hu ius formidare iudiciū qui nullā penitus cogitationē illici/ tam · nullam affectionem iniquā nullam locutionē nec ali quē actum ymmo nec aliquā omiſſionē negligentiā aut torporem indiſcuſſā iniudicatā impunitā relinquit Hinc ad incutiēdum nobis ſalubrē timorē indefinentem q̄ꝫ cor dis cuſtodiā ac timoratam in omnibꝰ conuerſationē deus omp̄s in ſcripturis noui ac veteris teſtamenti freq̄pter ſerio ſe teſtatur ſe omnia intuere conſiderare ac pſcrutari · Hinc equidē ayt per ꝓphetam amos · Cognoui multa ſcelera veſtra ⁊ viſitabo ſup omnes iniquitates veſtras nec obli/ uiſcar vſqꝫ ad finem omnia opera veſtra / ⁊ p̄mo regum teſtatur Non ſcd̄m intuitum hominis ego iudico / homo em̄ videt q̄ parent deus autē intuetꝛ cor Ideo iheremias ꝓpheta loquitur deo Dn̄e deus fortiſſime magne potens magnus conſilio ⁊ incōprehenſibilis cogitatu cuius ocu li aperti ſūt ſup ōnes filos adam vt reddas vnicuiqꝫ ſcd̄m opera ſua hoc ꝑpendens iob dixit Nonne deus conſideāt vias meas ⁊ omnes greſſus meos dinumerat · Itemqꝫ omnes ſemitas obſeruaſti meas et veſtigia pedum meorū

cōſideraſti de quo legitur ſapiētie ſexto Altiſſim⁹ interroga
bit opa vrā ꝛ cogitatioēs vrās ſcrutabitur Magna ergo
vere ꝛ ineffabilit̄ mag̃ ratio atꝫ neceſſitas formidādi ac ti/
morate viuēdi nob̄ incūbit qm̄ añ oculos iudicis ſummi
oiā intuentꝭ cūcta ſciētis ac iudicātis eſt tota ꝯuſatio ꝛ exiſ
tentia nrā Cōſiderem⁹ ꝓpoſſe quātitas cotidie habeam⁹
cogitationes inanes ymaginatōes inutiles affectioēs illi
citas ociosa prauaqꝫ v̄ba ꝛ opa mala O quot diſtractio
nes cordis habem⁹ ac patimur ōni die in orationib⁹ ꝛ in
diuinis officijs O q̊t bona omittim⁹ ōni hora q̃ꝫ infructu
oſe ymmo ꝛ vicioſe deducimus tēpus q̃ꝫtū cotidie in cibo
potu ꝛ ſomno excedim⁹ ꝛ q̃ꝫ impfcā ac defectuoſa ſunt opa
nrā bona ꝛ hec oiā inſpicit deus indeſinenter ꝛ qm̄ ipē ſilet
ac differt vindictā nos obtenebrati ingrati infelices ac ſto
lidi adicimus pctā peccatꝭ ac ſine numero ac mēſura pecca/
mus Quid ergo dicim⁹ quid agemus quo diuītemus cū
pñtati eius tribunali fuerim⁹ cum in momēto in ictu oculi
obiecerit ꝛ dare oñderit nobis vniūſa hec vicia nrā mag/
na ꝛ pua maiora ꝛ maxiā minora ac minima Certe rñdere
nequibim⁹ vnū p mille niſi interim ꝯdignos penitētie fruc
tus egerim⁹ ꝛ ſup cuſtodiā noſtrā inceſſabilit̄ ſtemus di/
iudicantes deſpiciētes ꝛ caſtigātes noſipſos Hinc ait ſcūs
bernardus Quid tā vehementiſſiē metuendū q̃ꝫ iudicādū
aſtra tā diſtricte iudicis tribunali q teſte nō indiget ꝛ intē
ciones diſcutitur cordis cuius inquiſicio vſqꝫ ad ſecreta mē
tis ptingit Nempe tam acutiſſiē ſingulorꝝ vitā ꝯſiderat vt
nec minutiſſime cogitatōes nec tenuiſſiā verba q̄ ipō vſu
apd̄ nos viluerīt in eius iuditio indiſcuſſa remaneāt Veri

Merito ꝯ̃ ꝑhꝺoꝛꝰ dixit Ad diſtricti iudicis examē/iuſticia iuſti ſecura nō ē·ymmo vt abbas agathon ait Si deꝰ no bis imputaūēt deſtractōes cordis ⁊ negligētias q̃s in orōi bus nr̄is ⁊ in officio diuino incurrimꝰ ſalui eē nō poſſumꝰ Jugiter ꝯ̃ penſemꝰ ⁊ ſollicite formidemus ꝙ beatiſſimus ꝑnceps apl'oꝝ in ꝑma ſua ſcribit epiſtola dicēs Si iuſtꝰ vix ſaluabitᷣ impius ⁊ peccatoꝛ vbi apparebūt· Certe vt glo'ſus ac ſanctus fert iheronimꝰ·Multi elingues muti ⁊ balbutiētes felitioꝛ tunc erūt loquatibus ⁊ facundis multi paſtores ⁊ bubulci tunc ꝑferentᷣ philozophis multi ruſti ci ꝑncipibus multi obtuſi ſubtilibꝰ Hinc deſeruit leo pap Jſta eſt iudicis dn̄e ſecretū cui obſcura darēt muta rn̄dēt ſilentiū ꝯfitetur ⁊ ſine voce mens loquitᷣ Jdcirco cū talis ac tāta ſit ſapiētia dei cōtra eā nil poterunt nec valebunt al legationes aduocatoꝝ ſophiſmata logycorū eloquentie oratorum neꝫ areſtotilice argumēta ſubtilitatis·

¶ De horribilitate diuini iudicij ꝓpter omnipotentiā iudicis ſummi· ¶ Articulus xxi·

DEus iudex iuſtus fortis ⁊ patiēs nūquid iraſ cetur ꝑ ſingulos dies Niſi ꝯūſi fuerit gladium ſuū vibrauit arcū ſuū tetendit ⁊ pauit illum Jn pſalmo·q̃ꝫ maxiē metuendꝰ ē nob̄ iudex altiſſimꝰ/ipēmet in euāgelio docet in pabol' dicēs Quis rex volēs cōmittere bellū aduſus aliū regē nō prius ſedēs cogitat an poſſit cū decē milibus occurrē ei q cū viginti milibꝰ venit ad ſe alio/ quin illo adhuc lōge agēte legatioēꝫ mittēs rogat ea que pacis ſūt Per q̄ verba xp̄s deſignat ꝙ hō iudicādus ab ip̄o xp̄o rege celoꝝ debet ſeip̄m cotidie examinaē atꝫ pēſaē

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169 G 64

an in iuditio valeat ridere ⁊ de cūctis actib⁹ ſuis interiori
bus ⁊ exterioꝛib⁹ de ūbis ⁊ omiſſiōib⁹ deo reddē ratione
ꝙ ſi videret facere ſe nō poſſe ſtudeat ōnipotentē placere et
metuendiſſimū iudicem ſibi recōſiliare ꝑ lacrimarū effuſi/
onem per elimoſinarū largitionē ꝑ miſſarum celebꝛationē
ꝑ exercitia ſacra vigiliarū oꝛōnū diſcipliuaꝝ ⁊ ieiunioꝛum
Aduertam⁹ ac foꝛmidem⁹ cōminatioēs ymmo ⁊ certas
ꝑnūciatioēs ōipotent ꝗ́ ꝑ ſcōs apl̄os ⁊ ꝓphās ꝑ euan
geliſtas ⁊ ceteros ſcōs prēs tam terribilit̄ ac freq̄nter ꝓnun
ciauit diſtrictionē futuri iudicij ⁊ ſempit̄na cōminatoꝛ toꝛ
menta quatenus interim ꝑ timoꝛē dei per ſollicitudinē ſpiri
talem per fruentē coꝛdis cuſtodiā Per ſanctificationē co
tidianam ꝑ lacrimoſā contritionē mereamur euadere tāti
rigoꝛē iudicij tot ꝑicula ⁊ preſſuras· Hinc ꝑ moyſen dixit
Cum acuero vt fulgur gladiū meum ⁊ arripuerit iudiciū
manus mea reddam vltionem hoſtib⁹ meis Atq̨ ꝑ yſay
am ꝓphetam Tacui patiens fui vt ꝑturiens loquar diſſi
pabo ⁊ abſoꝛbebo ſimul Itemq̨ Ecce nomē domini venit
de lōginquo ardens furoꝛ eius ⁊ ḡuis ad poꝛtandū labia
eius repleta ſunt indigōne ſpūs eius velud toꝛrens inun
dans ad ꝑdendas gentes in nichilum Terroꝛem bꝛachij
ſui oñdit in cōminatione furoꝛis ⁊ in flāma ignis deuo/
rantis ⁊ indigābitur dñs inimicis ſuis quia ecce dñs in ig
ne veniet reddē indignatioē furoꝛē ſuū ⁊ increpationē ſuā
in flāma ignis· inſuꝑ iheremias ꝓpheta ꝑdixit Ecce turbo
dñice indigōnis egredietᷣ ⁊ tēpeſtas erumpēs ſuꝑ caput
impioꝝ veniet Nō reuẽtetur furoꝛ dñi vſq̨ dū faciat ⁊ vſq̨
dum cōpleat cogitationes coꝛdis ſui ⁊ dabit iniquos in

obprobriū ſēpiternū ⁊ ignominiā eternā q̄ nūq̄ȝ obliuioē delebit᷑ Timeam⁹ iudiciū ōīpotent̄ ad cuius aſpc̄m colū ne celi ꝯtremiſcūt ⁊ pauēt In cui⁹ ꝯſpcū celū ⁊ celi celorum abyſſus ⁊ vniūſa t̄ra ⁊ oīā q̄ in eis ſūt cōmouent᷑ ⁊ cū cō ſpexerit ea de⁹ t̄rore ꝯcutiūt᷑ ⁊ miſer hō tm̄ dn̄m nō veretur ſꝫ eius p̄cepta imprudenter ⁊ irrefrenate tn̄ſgreditur qꝛ ce tere creature vix ſuſtinere pn̄t ymmo ad vlaiſcendū ſui crea toris iniuriā excādeſcūt q̄ȝuis ex pietate diuina differatur vindicta ‖ Hinc ſup iſtud iheremie ſcdo · Obſtupeſcite celi ſup hoc ſcribit iheroni⁹ Celū videns p̄cepta dei calcaē exhor/ reſcit ⁊ ſtuporē diſſilare nō p̄t ōniſ em̄ creatura ꝯgemiſcit ⁊ dolet ſup peccat̄ hoīm̄ De quib⁹ in libro ſapiētie ſcriptū eſt Impij ſcdꝫ ea q̄ cogitauerīt correptioēꝫ habebūt qm̄ neg lexerūt iuſtum ⁊ a dn̄o receſſerunt mulieres eoꝝ inſenſate ſūt ⁊ nequiſſimi filij eoꝝ ⁊ ſi longe vite erūt in nichilū ꝯpu tabuntur ⁊ ſine honoē erit nouiſſiā ſenect⁹ eorū ⁊ ſi celeri⁹ defūcti fuerint nō hēbunt ſpem qm̄ dn̄s deus eos deridebit et erūt poſt hec decedētes ſine honoē ⁊ inꝯtumelia erūt inter dānatos ⁊ imppetuū ⁊ vſq̄ȝ ad ſuꝯmū deſolabunt᷑ ⁊ erūt gemētes venient in cogitatioē pctōꝝ ſuorū timidi/ h̄ eſt ex meōria ⁊ remorſu viciorū ſuorū veniēt ad finale dei iudiciū cū grandi timore ⁊ traducēt illos ex adūſo iniquitates ip ſorum id ē ꝓpt̄ ſcelera ſua ponētur ad ſiniſtrā iudicis me/ tuendi ‖ Humiliem⁹ iugit̄ iudici ōīpotenti aīās nroſtras ⁊ qm̄ nō valem⁹ effugē eius potentiā ꝯfugiam⁹ penitētes ac hūiles ad eius demētiā nec ꝓ aliq̄ ꝓſpitate adipiſcētia ne q̄ȝ ꝓ aliq̄ aduerſitate euadēda offēdamus ipſius p̄ſentiā attendētes qꝛ venerabil̄ ille martir veteris teſtamētum apt

machabeoꝝ ſcđo Nã etſi in pn̄ti tpe ſupplitijs hoim̄ eripi
ar manū tñ oĩpotētis nec viuēs nec defunct⁹ effugiam.

¶ De terribilitate ⁊ rigore diuini iudicij ex parte diui
ne iuſticie. ¶ Articulus xxij.

Um ſis iuſtus dn̄e oĩa iuſte diſponis virtus em̄
tua iuſtitie iniciū eſt ſapiētie xij. ¶ Queadmo
dum ocul⁹ corꝑalis quo fortiori eſt luminis ⁊ ma
ioris acuminis eo minora ⁊ plura ꝑſpicati⁹ videt. Sic
oculus intellcūal' q̄to clarior ſapientior ac iuſtior fuerit eo
culpas etiā minimas intuet' ⁊ odit limpidi⁹ Jdcirco iu
dex ille altiſſim⁹ cuius mens in infinitū pre oĩbus iuſta ⁊ ſa
piens ē vniu̇ſa ac ſingula hoim̄ pccā q̄tūlibet modica cla
riſſime inſpicit Videm⁹ q̄ȝ ꝙ q̄to quis ſāctior ac iuſtior fu
erit tāto plus odit abhorret ⁊ punit iniquitatē Jdō iudex
ſupn⁹ q infinite eſt ſāctitatꝭ ⁊ eq̄tatis pctō inenarrabiliter
odit deteſtat' ac vindicat Hinc itaqȝ metuēdiſſimū eſt a iu
dice illo increpari atȝ diſcuti q tam indignāter ac horribili
ter inſpiciet peccatoēs tāq̄ȝ rigoriſſiē eos effabitur ſicut ait
ꝓphā Tunc loq̄tur ad eos in ira ſua ⁊ in furore ſuo ꝯtur
babit eos Qui habitat in celis irridebit eos ⁊ dn̄s ſubſa
nabit eos Jtēqȝ Odiſti dn̄e oēs q opantur iniquitatem
perdes oēs qui loquūtur mendaciū Virū ſanguinū ⁊ do
loſum abhoiābitur dn̄s Hinc ait amos ſcđo Ecce ego ſtri
debo ſup vos ſicut ſtridet plauſtrū onuſtū fenum ⁊ ꝑibit ſu
ga a veloce ⁊ fortis nō ſaluabit aiāȝ ſuā. Recte igit' ſcūs
ait bernard⁹ Quid tā pauēdū quid tā plenū āxietatꝭ ⁊ ve
hementiſſiē ſollicitudinis cogitari pt̄ q̄ȝ iudicādū ſtare an
tbunal iudicis ſūmi ⁊ ſub tā diſtricto iudice incertā expe

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169 G 64

rando ſnām Uerēdū eſt valde cū hꝰ ventū fuerit ne tā rigo
roſo ac ſubtili examiē mēte nrēqꝫ iuſtitie putāt᷑ pctā appa
reant Sic em̄ int᷑ hoīēs imꝑfecti rudes ac ſimplices iudi/
cant multa v̉ba ac oꝑa eē bona ⁊ iuſta q̄ tn̄ hoīēs illūīnati
atꝫ in ſpiritalibꝰ actibꝰ exercitati ꝯſiderāt eē illicita ⁊ iniq̄ q̄ꝫ
to magis deꝰ infinite excellētie in oī ſapiētia v̉tute ac ſāctita
te mſ̄ta v̉ba ⁊ oꝑa nrā q̄ putamꝰ eē vera ac iuſta iudicabit
fuiſſe iniuſta atꝫ erronea Formidemꝰ g̊ iudiciū iudicis hu
ius Qui tūc nec grā ꝑuenit᷑ nec miſericordia flectit᷑ nec do
nis corrūpitur nec penitētia mitigatur cuiꝰ tunc tāta inflec
tibilitas erit ꝙ q̄zuis beatiſſima v̉go maria oēſqꝫ angeli
ſancti ⁊ vniūſi electi rogarēt ꝓ ſaluatioē vnꝰ exn̄tis in pec
cato mortali non tn̄ eos tunc exaudiret Deniqꝫ zelus iu/
dicis illius tunc eſtuātiſſimꝰ erit ⁊ ſūme implacabilit᷑ qꝫ ſuc
cenſus cōtra iniquos adv̉ſus quos tūc ira eius in tātum
deſeuiet vt euāgeliſta iohānis in apocaliph locutꝰ ſit Di/
cent montibꝰ ⁊ petris cadite ſuꝑ nos ⁊ abſcōdite nos a fa
cie ſedētis ſuꝑ thronū ⁊ ab ira agni qm̄ venit dies magnꝰ
ire eorꝫ id eſt ire dei adv̉ſus eos Un̄ ⁊ ozee decīo legitur.
Dicent montibꝰ oꝑite nos ⁊ collibus cadite ſuper nos vt
em̄ ſāctus aſſerit auguſtinꝰ Mallent reprobi ⁊ iniqui om
ne ſupplitiū ſuſtinere q̄ꝫ faciē iudicis irati videē De quo da
niel ꝓpheta ꝑdixit Thronus eius flāme ignis rote eius
ignis ſuccenſꝰ fluuiꝰ igneus rapiduſqꝫ egrediebatur a fa
cie eius ꝑ q̄ oiā deſignātur feruor rigor ⁊ zelus diuine iuſti/
cie ꝯtra malignos acerbitas q̈ꝫ ⁊ habundātia tormento
rum eius inſtigēdorꝫ que ꝑ fluuiū igneū ⁊ rapidū denotā
tur q̄admodū em̄ in flāma ſunt claritas luminis ⁊ calor

ignis Ita in iudice illo eſt ardētiſſim⁹ zelus equitatꝭ atq̃ clariſſima noticia veritatis Porro ꝑ rotas iudicis ſignā-tur expeditio ſue potētie atꝫ velocitas ſue iuſticie quib⁹ inuehitur ⁊ ꝓcedit² ꝯtra dānādos Hinc q̃ꝫ yſayas ꝓpheta loquitur de deo iudice adueīādo q̄ſi de viro armato ad vlciſ-cendum ſe feſtināte ac feruido Indut⁹ eſt inquiens iuſticia vt lorica ⁊ galea ſalutis in capite eius Indut⁹ eſt veſtimentis vltōis ⁊ opertus eſt quaſi pallio zeli ſicut ad vin-dictam q̄ſi ad retributionē indignationis hoſtib⁹ ſuis et viciſſitudinē inimicis ſuis cū venerit q̄ſi fluui⁹ violentus. Tūc plane implebit² qđ ꝑdictū eſt ſapiē quinto Accipiet armaturā zelus illi⁹ ⁊ armabit creaturā ad vltionē inimicorum Induet ꝓ thorace iuſticiā ⁊ accipiet ꝓ galea iudi-cium certū ſumet inexpugnabile ſcutū equitatē ⁊ acuet dirā iram in lanceā Hinc ayt criſoſtim⁹ Tunc nec diuitie ꝓſūt diuitibus nec parētes int̄cedent ꝓ filijs nec āgeli vt ſole-bant ꝓ hominib⁹ facient quia natura iudicij ꝑſertim extremi nō recipit miſericordiā Vn̄ ⁊ ſalomon ꝓteſtatur Nō proderūt diuitie in die vltionis Tūc maxiē adimplebitur qđ ꝑ ezechielē ꝓphāꝫ locut⁹ ē dn̄s Si noe ⁊ iob ⁊ daniel fuerint corā me filiū ⁊ filiā nō liberabūt ſꝫ in iuſtitia ſua liberabūt aīās ſuas Hinc rurſ⁹ ꝑ eūdē ꝓphetā dn̄s loqͥtur peccatori Ecce cōploſi man⁹ meas ſuꝑ malitias tuas Nūqd ſuſtinebit cor tuū aut ꝑualebunt man⁹ tue in diebus q̄s faciā tibi Ecce q̄ꝫ terribilit̄ loquitur iuſtus ⁊ omp̄s deus cōtra iniquos Nam ⁊ ozee xiij. dixit Occurrā eis q̄ſi vr-ſa raptis catulis diſrumpam interiora eorū ⁊ conſumam eos vt leo Vt eīn aſſerunt naturales. Nichil ferotius eſt

vrſa q̄ꝰ catulos ſuos amiſit ⁊ eum q̄ pͥmo ei occurrit crude
liſſime mox inuadit Cur ergo deꝰ cuius natura ē bonitas
et cuius ꝓꝑetas eſt pietas compat ſe crudeliſſiē fere niſi ad
inſinuandū intollerabilē rigorē ſue iuſtitie q̄ etiā p moyſē
iuſſit In iudicio nō miſereberis pauperꝭ ſcʒ in derogatio
nem iuſtitie ā in detrimētū ptis adūſe Nichil tā gl̄oſe lucet
in iudice ſicut amare ⁊ exhibē iuſticiā ſine pſonaꝝ accepti
one Nā et tuliꝰ ait Exuit pſonā iudicis quiſqȝ amicum
induit Equitas cui iudex obſequitᷣ ſiniſtrā odiȷ ⁊ amorꝭ
dexterā neſcit Talꝭ nāqȝ debet eē iuris miniſter ⁊ iudex vt
nullius auctoritate perſone titubet aut vacillet in manu ſu
a libra iuſtitie

¶ Qꝫ diuinum iudicium ſit incōparabiliter metuendum eo qꝫ ipſe iudex altiſſimus ſit iudex ⁊ pars. Articulus xxiiȷ.

Si peccauerit vir in virū placari poteſt deꝰ Si āt in
dominū peccauerit quis orabit ꝓ eo pͥmo regū ſcdo
caplo ¶ Quāuis q̄dā pctā dicūtᷣ pctā in deū q᷑ ſūt directe
ↄtra p̄cepta quibꝰ p̄cipimur honorare ⁊ colere deū vt ſunt
tria pͥma p̄cepta decalogi Quedā vero dicuntur pctā in
ꝓximū q᷑ directe nociua ā iniuriatiā ſūt ꝓximoꝝ ſeptē p̄
ceptorum decalogi Diā tn̄ peccata pn̄t dici in deū qm̄ ſunt
ↄtra aliq̄ eius p̄cepta vt furtum rapiā adulteriū homicidi
um ⁊ cōſilia Preterea loq̄do in gn̄ali pctā in deū ſunt g̃-
uiora peccatꝭ in ꝓximū Sicut odiū dei infidelitas blaſphe
mia deſpatio ſunt multū g̃uiora q̄ʒ rapina ⁊ furtū loquen
do tn̄ in ſpeciali quedā pctā in ꝓximū ſunt enormiora q̄ʒ
q̄dā pctā in deū ſicut adulteriū ⁊ homicidium g̃uiora ſunt
q̄ʒ violatio aliq̄ ſabbati ā vana iuratio ⁊ iuxta hunc mo-

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169 G 64

dꝛum difficili⁹ ē ſatiſfacere deo patri ꝑ peccatꝭ ꝯmiſſis in ipȝ
q̄ȝ peccatꝭ ꝯmiſſis in ꝓximū Itaqȝ qm̄ oē pctm̄ moꝛtale
eſt cōtra aliq̄d dei p̄ceptū ⁊ ꝯtra deū Ipſe iudex altiſſim⁹
in iudicio tā pticulari q̄ȝ vniūſali nō ſolum ē iudex· ſȝ etiā
pars adūſa rei iudicādi ab ip̄o trāſgreſſoꝛe diuini p̄cepta·
ita ꝙ cauſa ꝯtitur int̄ iudicē deum ⁊ int̄ reū Eſt aūt valde
ſpecialit̄ metuēdum iudicari ab eo q̄ eſt adūſarius iudicā
di ⁊ ab ip̄o p̄ſtolari ſn̄iam q̄ iniuriā paſſ⁹ eſt ⁊ quē tā di
recte cōcernit queadmodū ſi homicida leſiſſet baliuū aut
ei⁹ filiū occidiſſet Quid ḡ dicturus quid actur⁹ eſt infelix
pctōꝛ cū eius fuerit t̄bunali adductus quē tociēs tā enoꝛ/
miter inhonoꝛauit offendi ꝯtempſit ⁊ cui⁹ adoptionis fili
os aut filias amicos ⁊ miniſtros ſcilicȝ ꝓximos ſuos to
ciens ſpiritalit̄ int̄ficit eos ſcandalizādo aut aliq̄ modo ad
vicia ꝓtrahēdo O quali vultu aſpiciet illū iudex q̄ȝ hoꝛri/
biliter eū inuadet increpabit dānabit ac puniet Certe ſicut
p oſee ꝓphāȝ p̄dixit iuxta deſideriū ſuū coꝛripiet eos Cō
ſideremus enoꝛmitatē cuiuſlibet peccati mōꝛlis ſicqȝ pate/
bit q̄ȝ ineffabilē irreuerētiā iniuriā ⁊ offenſā faciat deo pec/
catoꝛ Certe quo eminētioꝛ ē p̄cipientꝭ auctoꝛitas eo ḡuioꝛ
culpa eſt violare ac trāſgredi ei⁹ p̄ceptū Cū itaqȝ auctoꝛi/
tas dei ſit ſūma ⁊ incōpabilit̄ ḡue ⁊ impiū ē dei mādatum
p̄uaricari Rurſ⁹ quo maioꝛ eſt bonitas et dignitas dei eo
enoꝛmi⁹ ē ei quidq̄ȝ p̄ferre Cū ḡ in ōni pctō mōꝛli peccās
p̄ponit ꝓp̄ā voluntatē volūtati diuine ⁊ bonū creatū cadu
cū carnale ſeu vanū bono increato incōmutabili immenſo
ꝑſ⁹ impfcō ⁊ infinite digniſſiō ꝯſtat·ꝙ peccās mōꝛlit̄ inef
fabilit̄ magnā ⁊ q̄ſi infinitā irreuerentiā iniuriā ⁊ offenſā

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169 G 64

nfert deo cui p̄elegit ꝛ p̄poſuit iſta viliſſiā ꝛ immūdiſſiā car
nalia a t'rena Amplı⁹ q̄ maior ē ſāctitas atꝫ iuſticia dei eo
plus deteſtat' odit ac reprobat iniqtatē ꝛ ita cū ſit int' miā
bilit' ſcūs ac iuſt⁹ ita ꝙ ſue ſāctitatı ꝛ equitatı null⁹ ē finis
nulla mēſura ꝛ ꝯpatio nulla Certū eſt ꝙ infinita deteſta/
tione gl'abit' ꝛ ineffabilit' magno iudicio abhorrēt oēꝫ cul
pam mōrlē Inſup q̄ maior eſt ſapiā dei ꝛ fidelitas ei⁹ ad
hoiēs eo ſtulcius eſt eius p̄ceptis nō obedire eius documē
tis ꝛ ꝯſilijs repugnare indefinēterqꝫ agere q̄ ipſe ꝓhibuit
Idcirco merētur iniqui a iudice ſūmo indignātiſſime in/
ſpici acerrime increpari totalit' deſpici maxime qꝫ cōfundi
vitupari ac eternalit' reprobari ꝛ ſi pro vno pctō mortali
etiam minimo int' peccata mortalia merentur ita tractari
q̄ꝫ incōprehenſibiliter dure ac cōtemtibiliſſime tractabātur
ab ipo qui eum ſepe ꝛ irrefrenate offenderūt etiam in enor
mibus vicijs ymmo frequētius q̄ꝫ valeāt numerae ꝛ qui
alias quoqꝫ pſonas traxerūt ad lapſum O q̄ꝫ confuſibi/
liter ac tremebūde ante iudicē ſtabunt redarguti a ꝯſcienti
is ꝓprijs ad quē tam irreuerēter ꝛ intimorate ſe habuerūt
q̄ꝫ tam enormit' ꝛ ſepiſſime cōtempſerūt cuius p̄cepta do/
cumenta monita cōſilia inenormit' imprudēter abiecerūt
O q̄ꝫ minānti horribili indignāti qꝫ vultu ipos aſpiciet al/
loquatur reprobabit ꝛ ꝯdēnabit. De quib⁹ yſaye p̄mo
teſtatur Heu ego cōſolabor ſup hoſtibus meis ꝛ vindica
bor de inimicis meis Et ezechiel' quarto Cōplebo furorē
meum ꝛ requieſcere faciā indignationē meam ꝛ conſola
bor in quib⁹ verbis loquitur deus per modū principis ꝓpt'
iniurias ſibi illatas irati ꝛ ꝯtriſtati qui cū iuxta deſideriū

ſuum exercuerit vltionē de aduerſarijs ſuis conſolatur letatur atqȝ quieſcit. Preterea multū indignāter ⁊ egre ferūt ſupiores ſi precepta eorū a ſubditis violentur in ipſorum pſentia ⁊ aſpectu Cum igitur omnib⁹ conſtet deum omnia intueri hoc valde auget trāſgreſſionem ⁊ contemptū culparum noſtrarū qȝ deo pn̄te ac intuente audemus precepta ipſius puaricari Itaqȝ ſi deſideramus ab omnipotente in die pticularis ac generāl iudicij miſericorditer recipi benigne tractari ac fauorabilē optinere ſententiā ſtudeamus eum in omnibus honorare ⁊ eius ſemp vitare offenſam.

¶ De horribilitate ac diſtrictiē diuini iudicij ex pte bñficentie dei. ¶ Articulus xxiiij.

Filius honorat patrē ſuum ⁊ ſeruus timet dn̄m ſuum Si ergo pater ego ſum vbi eſt honor me⁹ et ſi dn̄s ego ſum vbi eſt timor me⁹ dicit domin⁹ Malachie pmo ¶ Dn̄s noſter ihūs xpus in euangelio ayt Cui multū datū eſt multū queretur ab eo Et cui multum cōmendatū eſt plus requiret' ab eo Itaqȝ q̄to maior ē dilectio atqȝ dignatio dei ad nos q̄ etiā maior ē miſericordia ei⁹ in nob ⁊ q̄ plura ac maiora bñficia cōtulit nob eo vicioſior eſt ingratitudo inobediētia ⁊ tranſgreſſio nr̄a ⁊ eo grauius ac rigoroſius iudicium imminet nobis Porro tāta eſt caritas ac dignatio dei ad nos qȝ a nob paupirrimis ⁊ indignis pater appellari dignatur Idcirco tenemur eum finalit' reamare ac honorare qȝ eſſe non poteſt niſi ei⁹ in omnibus pcepta obſeruem⁹. Sicut ipſemet filius dei teſtatur Qui ſeruat mandata mea ipe eſt qui diligit me. Item ſi quis diligit me ſermonem meum ſeruabit. Jo/

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169 G 64

circo q nec amore nec timoē a diuiōꝝ trāſgreſſioē p̄ceptorū
retrahit᷑ ōino ingr̄t⁹ ē caritati ⁊ dig̃tiōi dei ad ſe atꝫ meret᷑
odio habēi ac indig̃nt᷑ repelli a deo Inſup tot ⁊ tāta ſunt
bn̄ficia dei nob̄ ab ip̄o exhibita ꝙ nichil equalēs ā ꝯdig
num repēdē ei valem⁹. etiā ſi tot viribꝰ ſuiem̄ri⁹ ei ⁊ hono
rauerim⁹ eū Nōne ğ ineſtimabilit᷑ magna ꝑuerſa atꝫ dā
nabil᷑ eſt ingr̄titudo improbitas inobediētia ac rebello iniq̄
rum q creatorē ſuū nō ſolum nō honorāt nec timēt nec dili
gunt totis virib⁹ ſuis ymmo potius cotidie inhonorāt cō
temnūt relinquūt corde ore ⁊ ope multiplici q̄ꝫ viciosa omiſ
ſione ⁊ ſi dicat ſe nō ꝯtēpnere deū certū eſt ꝙ in tm̄ deſpici
ant eū q̄ztum ei⁹ mādato trāſgrediunt᷑ ⁊ q̄ztū ſue bonitati
ac dignitati immēſe p̄ferūt iſta carnalia ac t᷑rena nec debi
tam curā diligenciāqꝫ apponūt ad obediendū ei in cunctis
Inſup quo dn̄s maieſtat diutius nob̄ pepcit ⁊ ğcioſius
tollerauit nos in noſtris exceſſib⁹ eo ineffabilit᷑ enormiora
ſunt ſcelera nr̄ā ⁊ eo intollerabili⁹ iudiciū nob̄ inſtat Ideo
tāto formidoloſi⁹ vnuſquiſqꝫ expectet diuinū iudiciū quo
ſe freq̄ntius diutius ⁊ enormius peccaſſe cognoſcit ⁊ tn̄ huc
uſqꝫ clement᷑ a deo ſe tolleratū eē ꝑpendit Deniqꝫ nō tm̄ pie
tollerat deus iniquos ꝫ etiā bn̄ficia multa ipis largitur nō
ſinens eos a dyabolo ſuffocari ſicut merētur ſed ꝯſeruās
eos ineſſe ⁊ preſtās neceſſaria vite ad ꝯūſionē q̄ꝫ ⁊ peniten
ciam multiplicit᷑ admouēs eos Sicqꝫ aſſidue reddēs eis
bona ꝓ malis Quid reſponſuri ſūt iſti iudici ſūmo cū cepe
rit cum eis ponere rationē q̄liter indignabit᷑ eis vbi miſer
rimi ſe abſcōdent. Quid rn̄debunt vnigenito filio dei qui
ꝓpt᷑ eos factus eſt homo conuſatus in mundo affix⁹ pati

bulo cui nō ſolum ſubtraxerūt ſeipſos viciose viuēdo ſ; ali
os q̄z ipſos varijs modis ad peccādū alliciēdo ſic ꝙ fructū
paſſionis ⁊ ſāguinis xp̄i in ſe ipſis ac alijs impediēdo ꝙ
ꝑpſus eſt iniqtas maxima ⁊ trāſgreſſio cōtra deum altiſſi
mum Ex hoc aūt ꝙ deus tam miſericorditˀ egit nobiſcū ve/
hementius formidemꝰ eius iudiciū certi ꝙ tāto iuſtius ac
rigoroſiꝰ aget nobiſcū poſt vitam p̄ſentē Et ſi ei ingrati fu
erimus ⁊ rebelles Nō eñ minor eſt eiꝰ iuſticia q̄z miſericor
dia Ruſus quo maiora ac plura bn̄ficia preſtitit nobis
eo plus vereamur q: de vniuſis ac ſingulis bn̄ficijs ſuis
exiget ratonē q̄liter eis vſi ſimus ꝙ lucrū de eis fecerimꝰ
quē ꝓfectū attulimꝰ q̄z ingrati ⁊ ſubiecti fuerimꝰ ei Hinc
vnicuiq; iniquo ait apl's Exiſtimas o homo q talia agis
ꝙ tu effugies iudiciū dei An diuitias bonitatis ⁊ patien
tie et longanimitat; dei contēpnis Ignoras qm̄ benigni
tas dei ad penitentiā te adducit Scd'm duritiā autē tuam
⁊ impenitens cor tuum theſaurizas tibi irā in die iuſti iudi
cij dei Ex quo eluceſcit ꝙ impijs criſtianis tanto grauiꝰ
inſtet iudiciū q̄z ceteris gentibus quo plura ⁊ maiora be/
neſitia deſup ſūt ſortiti idcirco ⁊ acerbiora eis inſtāt ⁊ inſli
gentur ſupplitia ¶ De terribilitate diuini iu
dicij ex p̄te iudicātoꝝ ¶ Articulus xxv.

Homo q̄ſi flos egreditur ⁊ cōteritur ⁊ fugit velut
vmbra ⁊ nūq̄z in eodē ſtatu ꝑmanet ⁊ dignum
ducis ſup huiꝰcemodi ap̄ire oculos tuos et ad/
ducere eū tecū in iudicio /iob xiiij ¶ Si ꝯſideremꝰ incōp̄
henſibilē maieſtatē atq; immenſā excellentiā dei magnā de
fectuoſitatē inſtabilitatemq; hoīm mirū apparet ꝙ deus

tam dignanter ꝛ graciose ſe habet ad homines / mirum
etiam ꝙ tam diſtricte iudicat eos Hinc ſcūs dauid admi
rans locutꝰ eſt deo Quid eſt homo ꝙ memoꝛ es eius aut fi
lius hominis qm̄ viſitas eum Et rurſꝰ dn̄e quid ē homo
quia innotuiſti ei aut filius hominis qm̄ reputas eū ho/
mo vanitati ſiṁis factus eſt dies eius ſicut vmbꝛa p̄tereūt
Itaqꝫ quo maioꝛ eſt defectuoſitas debilitas atꝫ fragili/
tas hominis quo pluribꝰ obnoxius eſt peccatꝭ quo incerti
oꝛ eſt an ſua vita placeat deo ꝛ p̄ſertim an de numēo ſit elec
toꝛum an reprobo꞉ꝝ eo vehementiꝰ debet vereri rigoꝛē ꝛ exa
men diuini iudicij Nā vt iacobꝰ ayt apl̄s · in multꝭ offen
dimus oēs Yſayas quoqꝫ ꝓpheta· Omnes inquit nos
quaſi oues errauimꝰ vnuſquiſqꝫ in viā ſuā declinauit Cū
ergo teſte beato iob Nō iuſtificetur ꝯpoſitꝰ homo deo Nō
ne maxiē metuere nos oportet ne dū poſiti fuerimus corā
deo et iudicemur ab eo inueniamur iniuſti dānatione ꝗ cō/
digni cū certi ſumꝰ nos freq̄nter peccaſſe moꝛtalit̄ ꝛ ignoꝛa
mus an verā habuerimꝰ contricionē Attendamus ſol
licite ꝙ ait ſcriptura Ecce qui ſeruiūt deo nō ſūt ſtabiles ꝛ
in angelis ſuis reppit p̄uitatē q̄ꝫtomagis hij q habitāt
domos luteas qui terrenū habēt fundamentū ꝯſumētur
velut a tinea Itēqꝫ quid eſt homo vt immaculatꝰ ſit ꝛ iuſ
tus appareat natꝰ de muliere Ecce int̄ ſanctos dei nemo
immutabil̄ ꝛ celi nō ſunt mūdi in ꝯſpcū eius q̄ꝫtomagis
abhoiābilis ꝛ inutil̄ homo q bibit q̄ſi aquā iniquitatem.
Vn̄ ꝛ beatiſſiꝰ yſayas fateť Facti ſumꝰ vt immūdi oēs
nos q̄ſi pānꝰ mēſtruate vniuſe iuſtitie nrē Hec ergo ꝓp̄e
defectuoſitatis ꝛ culpabilitatꝭ intenta ꝯſideratio debet quē

debet noſtrũ valde formidoloſũ efficere. ne forte a iudice diſ
trictiſſimo oiã acutiſſime ↄſideraturo exquiſitiſſiẽ iudica
turo atꝫ acerrime punituro reprobet᷑ Inſup maxiẽ ꝑter/
rere nos debet ꝙ iudex ipẽ teſtatur Multi vocati ſũt pauci
vero electi Cũ eñ eterna dãnatio tam vehemẽtiſſiẽ ſit timẽ
da ꝙ ꝗ̃uis certiſſime nob̃ conſtaret quid de vniuẽſis ho/
minibus q vmq̃ꝫ fuerũt ſunt aut erũt nõ niſi vn⁹ eẽt dam
nandus ⁊ ignotũ õibus eſſet quis ille exiſtẽt merito vn⁹
quiſqꝫ valde metueret ne forſã ipẽ eſſet ille dãnand⁹ q̃ad/
modũ etiã ſi multi ituri eẽnt ꝑ pontẽ ⁊ ſcirent ꝙ vn⁹ ex eis
ruitur⁹ eſſet de ponte ac ſubmergẽdus oẽs valde de ſuo me
tuerent ꝑiculo ꝗ̃tomagis nũc cũ veritatꝭ ſũmo teſtimonio
agnoſcam⁹ ꝙ reſpcũ eoꝝ qui dãnant᷑ pauci ſaluãtur oiã
oſſa nrã tremere debent ⁊ totũ cor noſtrũ ingẽti formidine
cõcuti ne ꝙ abſit ↄtingat nos in feliciſſimo dãnatoꝝ nu
mero ↄputari Aperi oculos cordis tui ad intuẽdũ hanc
veritatẽ ad formidandũ tam immenſũ ac et̃nale ꝑiculũ ad
euadẽdum tantã damnationẽ ꝑ ↄũſionẽ iuſtã timoratã
humilẽ feruenẗẽ ⁊ perſeuerantẽ Nõ eñ qui incipit ſꝫ qui ꝑ
ſeuerauerit vſqꝫ in finẽ hic ſaluus erit Etiã ſi vrbẽ aliquã
princeps ac iudex iuſtus ⁊ p̃potẽs ingrediatur cui cõitas
reſiſtere nequeat ⁊ ſedeat ꝓ tribunali cotidie ac certum ſit
ciuibus ꝙ non niſi pauci eorum euaſuri ſint mortẽ eo ꝙ
iudex nec prece nec precio poſſit flecti. O quãtus dolor ti/
mor ãguſtia et preſſura penetrarent ciuium corda quãta
deſolatio eſſet in illa vrbe ita vt vix manducare et bibere
quẽpiã delcãret Si ergo tm̃ formidat᷑ mors tpalis ac bre
uis quid eſt ꝙ mẽtes nrẽ inceſſãte ac miſere ſic obtenebrã

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169 G 64

tur cecantur ac indurãtur ꝙ iudiciũ dei et nã mortẽ inferna
lem qꝫ penã infligentis nõ expaueſcunt nec iugit illud con
ſiderant ſed vanitate ⁊ piculoſiſſiã ſecuritate torpent ac re/
ſoluuntur Merito dixit ꝓpheta Filij hoim vſqueq̃ graui
corde vt quid diligitis vanitatẽ ⁊ q̃ritis mendacium Cer
te tunc ſero timebunt ac deſpabunt qui modo non timent
Ideo ayt ſcriptura Anguſtia vallauit impiũ ſicut regẽ
qui parantur ad plium tetendit eñ cõtra deum manũ ſuam
Non credat fruſtra ꝙ aliquo pcio redimendus ſit anq̃ꝫ di
es eius impleãtur pibit Poſtremo hoc inducere nos debet
ad ſapiẽcialẽ aſſiduũqꝫ iudicij diuini timorẽ ꝙ ſãcti ⁊ elec
ti dei ab origine mũdi tã vehemẽter expauerunt dei iudiciũ
De quo vt allegatũ eſt ſup ſanct⁹ enoch añ diluuium ꝓ
phetauit Ecce venit dominus in ſanctis milib⁹ ſuis facere
iudicium ⁊ arguere omnes impios de õibus opibus im
pietatis eoꝝ Vñ ⁊ ſcũs iob cui tpe ſuo ſilis non erat per/
hibuit ſemp quaſi timẽtis ſup me fluct⁹ timui deum ⁊ pon
dus eius ferre nõ potui ⁊ denuo verebar oĩa opa mea ſciẽs
ꝙ nõ pceres delinquẽti Hinc iterũ dixit Quid faciã cum
ſurrexerit ad iudicandũ deus ⁊ cũ queſierit quid rñdebo ei
Sanctus q̊ꝫ dauid orauit Dñe ne in furore tuo arguas
me neqꝫ in ira tua corripias me Et iheremias Corripe me
dñe verũptamẽ nõ in furore tuo ne forte ad iugulum redi/
gas me Deniqꝫ q̃ꝫ vehementer ſanctus iheronimus formi
dauit iudiciũ dei ſup oſtenſum eſt ex verbis ipſi⁹ dicentis
Quotiẽs diem illũ cõſidero toto corpore cõtremiſco ⁊c. ꝙ
autẽ ſanctus gregori⁹ iudiciũ dei valde ptimuit ex verbis
eius in pluribus locis clariſſiẽ innoteſcit Nam inter cetẽa

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169 G 64

loquitur pñtis tp̄is ita eſt agẽda leticia vt ſequẽtis iudicij amaritudo nūq̄ȝ recedat a meōria Hinc abbas euagrius hortabatᷣ Diuinū illd horrẽdū ymaginare iudiciū atȝ in medio repoſitā pctōrib⁹ ↄfuſioēȝ quā paſſuri ſunt in ↄſpec tu dei ꝛ xp̄i eius ꝛ corā angel' vniūſis ac cūctis hoībus et ſup immūditia peccatoꝝ tuorū ingemiſce ꝛ plora veſtire luctu ex ymagine iudicij metuēs ne ꝛ tu inſidas illd Vn̄ et abbas helias Ego inquit tres timeo· vnā qn̄ egreſſura eſt aiā mea de corpe Aliā qn̄ repn̄tādus ſū deo Terciā qn̄ ꝓfertᷣ de me ſn̄ia Si ḡ viri ꝟtuoſi ac ſancti tā ineffabilit̄ extimuerūt iudiciū dei q̄ȝtum ꝛ q̄liter ꝛ q̄ȝ indefinent̄ opor/ tet nos defectuoſos ac miſeros pctōres illud timere

¶ Qꝛ diuinum iudiciū ſit ineffabilit̄ metuēdum ex ꝑte ſn̄ie iudicis ꝛ retributionis final' q̄ eſt eterna dānatio aut perfecta beatitudo·

¶ Articulus xxvi·

Tunc dicet rex hijs qui ad dextrā ei⁹ erūt Venite benedicti patris mei poſſidete ꝑatū vobis regnū a ↄſtitutioē mūdi Tunc dicet ꝛ hijs q a ſiniſtr ei⁹ erunt Diſcedite a me maledicti in ignē eternū qui ꝑat⁹ ē diabolo ꝛ angel' ei⁹/mathei xxv· ¶ Iſta ſūt ūba regis ac iudicis nr̄i ihū xp̄i cui data ē ōnis ptās in celo ꝛ in t̄ra qui iudicatur⁹ ē viuos ꝛ mortuos ꝛ ſcd̄m ꝑ ignē Preteā ſicut ſcūs aſſerit auguſtin⁹ timor ex amore ꝓcedit Nō em̄ timem⁹ mala niſi qꝛ amamus bonū malo ↄtrariū· Hinc quia celeſtꝭ illa et'na felicitas eſt āplius appetēda ac diligē da q̄ȝ infernal' atȝ ꝑpetua dānatio ſit timenda ac fugiēda Idcirco carētia felicitatꝭ et'ne magis ē horrēda ac euitāda q̄ȝ q̄cūq̄ȝ inferni pena ſenſibil' Vehementiſſiē ergo metuen/

dum eſt dei iuditiū ꝓpt̄ vtrūqꝫ iſtoꝝ quia iniqui nō ſolū
ꝑuabuntur beatifica viſione atꝫ fruitōe dni potentꝫ ſꝫ etiam
ſenſibilib⁹ penis inferni irreuocabilit̄ immergētur Deniqꝫ
ſicut nulla eſt cōꝑatio finiti ad infinitū ſic nulla eſt ꝯꝑatio
tꝑis ad eternitatē temporaliſqꝫ pene ac trāſitorie mortis ad
penā ꝑpetuā infernalēqꝫ mortē De qua apocaliꝑ xxi· ha
betur Pars iniquoꝝ erit in ſtāgno ardēti igne ⁊ ſulphu/
re qđ eſt mors ſcđa Itaqꝫ pena illa infernal' ac ſēpit'na in
finite ⁊ incōꝑabilit̄ horribilior ac fugibilior eſt dni pena· ⁊
morte p̄ ñtꝫ vite Ideo iudiciū dei irrogantꝫ huiuſcemodi
penā iniquis infinite ⁊ incōꝑabilit̄ durius penali⁹ horribi
liuſqꝫ ꝯſiſtit dni humano iudicio quo pena infligit̄ tꝑal'
ſiue mors corporal' Ecce q̄ꝫtum hoīēs timent tꝑalia dam/
na corꝑis leſionem trāſitoriam mortē quātum litigāt ⁊ la
borant q̄ꝫtum ſollicitātur ac pugnant ꝓ vitādis tꝑalibus
damnis corꝑalib⁹ incōmodis ꝑſertim pro morte vitanda
ac differēda cur ergo ſi excecamur atꝫ ad ea que noſtrā cō
cernunt ſalutē tam inuiſibiles redimur ꝙ in cunctis tam
peruerſe habem⁹ nos ꝙ tꝑalia damna corporalia incōmo
da tranſitoriā mortem magis veremur fugimus ⁊ vita/
mus q̄ꝫ eterna ſupplitia ſpiritalia dāna infernalēqꝫ mortē
Expgiſcimini ebrijs vicijs et flete ⁊ vllulate oēs qui bibi
tis vinū in iocūditate q̄ gloriamini in veſtris peccatꝫ q̄ in/
ſtar brutorum cōputruiſtis in immunditia ⁊ fetore veſtre
carnalitatꝫ lugete in miſerijs q̄ aduenient vob̄ qui theſauri/
zaſtis vob̄ vindictā ⁊ penā ꝑpetuā in dieb⁹ nouiſſimis Ac
dū adhuc tēpus eſt penitēdi ⁊ flendi ꝓteitas culpas emen
dādi vitam euadēdi eternā damnatioēꝫ nūc inquā ꝑpen/

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169 G 64

dite q̄ꝫ intollerabile aſperū ac pauendū erit iniquis audire ſeueriſſimā illā ſententiā Ite maledicti in ignē eternū Si abierunt retrorſū ⁊ corruerūt in terrā q a xp̄o capiendo iu/ dicando ac crucifigēdo audierunt vocē q̄ꝫ paciēter ac mitit̄ dixit Ego ſū qualit̄ caſuri p̄cipitādi ac pituri ſūt q a xp̄o glorificato iudicāte atꝫ in ſua maieſtate ⁊ gl'a apparente audiēt vocem q̄ indignāter ⁊ implacabilit̄ dicet Ite male dicti in ignē eternū O q̄ꝫ horribilit̄ penetratiē ac deſolatorie pſonabit tonitruū illud Deniqꝫ ſepe legūtur ſancti ꝓphete corruiſſe in faciē ſuā ſuper terrā ex debilitatōe nature atꝫ for midine/cū audiſſēt ſibi dn̄m loq̄ntem ⁊ vidiſſent magna q̄ deus oſtendit eis/et tn̄ viſio et allocutio illa fiebant mi niſterio angeloꝝ qui apparebāt ⁊ loq̄bantur nō autē ip̄e deus in ꝓp̄a perſona Si ergo ſancti viri ſic debilitabātur ac metuebant ac cadebant ex angelica viſione ⁊ allocutio ne ⁊ ex ſiſitudinibꝰ viſis q̄liter cadent affligētur deficiēt ini qui ac reprobi ex viſioē ⁊ appitōe iudicis q eſt verꝰ deꝰ q in pſona ꝓp̄a appa͛bit ⁊ minatiſſiō ac iratiſſiō vultu in/ ſpiciet atꝫ affabitur indignatiſſime impios eoꝝ vicia eis obiciendo ac ꝯtra ip̄os p̄ractam ſentētiam ꝓferendo In ſup exodi ſc̄do recitatur· q̄ filij iſrahel cū vidiſſēt montem ſynay fumigantē ⁊ audiſſēt vocem dei per angelū loquētē de medio ignis perterriti ac pauore concuſſi dixerīt ad moy ſen loquere tu nobis et audiemus· Non loquatur nobis dominus ne forte moriamur· Unde deutronomij quin/ to leguntur dixiſſe· Si vltra audierimus vocem domini noſtri dei moriemur· Quid em̄ eſt omnis caro vt audiat vocem dei viuētis qui de medio ignis loquitur ſicut nos

audiuimꝰ Si itaqꝫ filijs iſrael fuit tã intollerabile audire
verba ãgeli in ꝑſona dei loquẽtis gracioſe ac pie nõ cõmi/
natorie qꝫ intollerabile erit iniquis audire ſentẽtiã veri dei
metuendiſſimi iudicis in ꝓpͣa ꝑſona loquentis de medio
ignis ꝯflagratõis in quo mundꝰ tunc ſtabit vt infra dice
tur Amplius iohãnes apl̃s apocalipꝭ p̄mo teſtat᷑ Cũ
vidiſſẽ eum videlicꝫ ãgelum in ꝑſona xp̃i apparentẽ ⁊ lo/
quentẽ cecidi ad pedes eius tãqꝫ mortuꝰ Yſayas q̃ꝫ ꝓphã
Cũ vidiſſet in ſpiritu deſtructionẽ babilonis ⁊ int᷑fectioẽꝫ
habitãtium in ea p̄ pauore defecit ſcd̃ꝫ ꝙ ayt ſcd̃o libri ſui
capitulo Repleti ſunt lumbi mei dolore anguſtia poſſedit
me ſicut ãguſtia ꝑturientꝭ Corrui cũ audientẽ ꝯturbatus
ſum cum viderẽ emercuit cor meũ tenebre ſtupꝛ fecerunt me
ſi tantã afflictionẽ incurrit ſcũs ꝓphã ex ymaginaria vi/
ſione future ac trãſitorie calamitatꝭ babiloniorꝝ cõpaſſione
qꝫ inexcogitabilit᷑ grauis ⁊ magna erit impiorũ afflictio
in die nouiſſiõ inſtãte finali iudicio ex p̃ntibꝰ ⁊ futuris ac
ſempit᷑nis eorꝝ calamitatibꝰ ac tormentꝭ. Tunc erit dies
dñi exercituũ ſuꝑ oẽm errogantẽ ⁊ hũiliabitur Ut yſaias
p̄dixit ⁊ ſicut in ecciãſtico legitur. Tunc ſapiẽtia dei p̃ris
xp̃us dñs ſuꝑborꝝ ⁊ excellentium colla ꝓpͣa ṽtute calcabit
Tunc veniẽt ad eũ ⁊ ꝯfunderẽtur oẽs qui modo repug
nant ei q nec p̄cipienti obediunt nec cõſulenti obtemꝑant
nec exhortantẽ ad'itunt ymmo ſalubres ⁊ pias exhortatio
nes vertunt in riſũ ⁊ iocũ Caritatiuas ⁊ iuſtas correptio
nes indignãter ⁊ ingr̃ant' ſuſcipiũt ac odiunt corrigentem
quibꝰ clamat diuina ſcriptura Quid facietꝭ in die calami
tatis de lõge venietis ad cuiꝰ cõfugietꝭ ꝯſiliũ ⁊ vbi delinq̃tꝭ

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169 G 64

gloriā veſtrā Certe vt ihieremias ꝑdixit Tūc ꝯfundent̄ve hemēter quia intellexerīt obprobriū ſempit̄nū atꝫ vt ſcriptū eſt Yſaye xxx· tunc auditā faciet dñs gl'am vocis ſue ⁊ terrorem brachij ſui oſtēdet in ꝯſūmatione furoris ⁊ in flāma ignis deuorātis Et ſicut in pſalmo ſcriptū eſt Sicut ignis qui cōburit ſiluā ⁊ ſicut flāma cōburens montē ita ꝑſeq̄tur eos in tēpeſtate ſua ⁊ in furore ꝯturbabit eos

¶ De terribilitate generalis ex parte ſignorum que illud precedent· ¶ Articulus xxvij·

Onturbētur oēs habitatores terre qm̄ veniet dies dñi dies tenebrarū ⁊ caliginis Silis ei nō fuit a pncipio ⁊ poſt eū exurens flāma a facie eius cruciabūt̄ ppl'i A facie eiꝰ cōtremiſcet t'ra mouebūt̄ celi ſol ⁊ luna obtenebreſcēt ⁊ ſtelle retrahēt ſuū ſplendorē Johelis ſcdo his v̄bis ꝓphetitis ꝯſonat qd in euāgelio xxi· ayt ſaluator Erūt ſigna in ſole ⁊ luna ⁊ in terris preſſura gentiū p̄ ꝯfuſione ſonitus maris ⁊ fluctuū areſcētibus hominibꝰ pre timore ⁊ expectatiōe q̄ ſupueniēt vniu'ſa orbi Nā virtutes celoꝝ mouebūtur Porro marci xiij· legitur Sic ſol cōtenebrabitur ⁊ luna ſplendorē ſuū ⁊ erunt ſtelle decidētes ⁊ v̄tutes q̄ ſunt in celis mouebūtur quo circa ait Criſoſtꝰ Sicut rege t'reno ꝓceſſuro ad ꝑlium totū territoriū regni ſui mouet̄ exercitus concitatur cōitas feruet ſic xp̄o rege celorum ad iudicādum deſcenſuro totus mundꝰ turbatur celeſtis exercitus ꝓgreditur atꝫ vniu'ſum genꝰ humanū concutitur Itaqꝫ ad ꝑſignandū q̄ꝫ ineffabilit' ac ſingularit' rigoroſū metuēdum magnū ⁊ afflictuū erit vltimatum ac gn̄ale illō iudiciū p̄tacta horribilia ſigna illud p̄cedent q̄

q̄liter intelligēda ſint in expoſitioē euāgeliſtaꝝ ⁊ in ſermo
nibus de tp̄e diligēter ac diffuſe expoſui Inſup ſcūs Ihero
nimus refert ſe in litteris hebreorū inueniſſe quindecī ſig̃ p̄
ceſſura ꝑ quindecim dies finale iudiciū q̄ tn̄ ſigna Iheroni
mus deſcribit reſcitatiue Primo die oiā maria exultabūt
quindecī cubitꝭ ſup mōtes ſtātia in alto vt murꝰ. Aliqui
vero narrāt ꝙ q̄draginta cubitis eriget ſe mare ſup mōtes
Scdo die maria deſcendēt ⁊ ꝓſternētur tam ꝓfundi vt vi
deri vix poſſint Tercio die ad priorē ſitum ⁊ locū redibūt
Quarto die belue marine ⁊ oiā aiālia q̄ morantur in a-
quis ꝯgregabūtur ⁊ ſup aquas ſtabunt ac dabūt rugitꝰ
vſqȝ ad celum Quinto die oiā volatilia in campis cōueni
ent q̄ſi plorantia nec quidquā guſtātia. Sixto die ignea
flumina ſurgēt ab occidēte vſqȝ ad oriente ꝯtra faciem fir
mamēti fluentia Septiō die oiā ſydera errantia ⁊ fixa ſper
gent ac fundēt ex ſe igneas comas ſicut comete. Octauo
die erit maximꝰ tremotus ita vt aiālia ⁊ hoiēs ꝓſternētur
Nono die oēs lapides magni ac pui diuidētur in q̄tuor
ptes vnaq̄qȝ parte aliā collidente. Deciō die oēs planete
emanabūt rorē ſanguineū Undeciō die oēs montes ⁊ col
les ac edificia in puluerē redigētur xij. die oiā aiālia veni
ent de deſertis ⁊ montibꝰ ad cāpos ⁊ mugient nec quidq̄ȝ
guſtabūt xiij. die oiā ſepulchra apientur xiiij. die oēs ho
mines de habitaculꝭ ſuis ſeu cauernis exibūt ⁊ diſcurrent
tāq̄ȝ amētes nec poterunt ſil̄ loqui xv. die oēs morientur ⁊
reſurgent cū mortuis diu an̄ defūctis Uerūptn̄ aliqui alit̄
narrāt hec quindecī ſigna ⁊q̄ȝuis aliqui dicāt ꝙ ſigna hec
parū veri ſil̄itudinis hn̄t m̄ tn̄ apparet ꝙ quedā coꝝ certi

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169 G 64

tudinem habeant ⁊ q̄dā vriſilitudinē magnā quia cōiter
dicūt doctoꝛes ⁊ ex apocal' ꝓbatur ꝙ tūc erit maximꝰ ter/
remotus ex quo vtiqꝫ lapides ꝯfringētur ⁊ aīalia ꝓſternē
tur q̄madmodū xp̄o in ligno pendēte ex terre motu ſciſſe ſūt
petre ſtelle q̊ꝫ tunc cadere videbūtur qm̄ tot ⁊ tāte exultatio
nis calide ⁊ ignee ſintillatōes ꝓcedētur in aere ꝙ illis defi/
cientibꝰ ac deſcendētibꝰ ſtelle cadere videbuntur Aſſerunt
etiā ſancti ꝙ t'ra tunc fiet plana Vn̄ apparet ꝙ montes ⁊
colles ac edificia in puluerē redigētur Porro ꝙ de ap̄cio/
nibus ſepulchroꝝ dicitur ſatis credibile eſſe videtur ſicut
et tp̄e paſſionis xp̄i monumēta apta ſūt qḋ ex terre motu
ꝑtim fieri potuit Cōiter q̊ꝫ affirmāt doctoꝛes ꝙ vltimo die
viui ſunt moꝛituri vt debitū carnis ſoluāt ⁊ ꝓtinus reſur/
recturi cū alijs Item q: tunc inſtabit final' deſtructio ⁊ et̄
na defitio auiū piſcium ⁊ brutoꝝ herbarū plantarū ⁊ arbo
rum credibile puto ꝙ magne ā incōſuete deſolatōes diſcur
ſus alteratioēs ⁊ motus tunc apparebūt in eis ⁊ hoc ex oc
culto inſtinctu ⁊ qm̄ xp̄o teſtāte tunc erit preſſura ⁊ āguſti
a gentium pꝛe confuſione ſonitus maris ⁊ fluctuū ſatis ꝓ
babile eſt ꝙ tunc erūt inſolite eleuatio ⁊ depꝛeſſio maris ac
fluctuum. Eſt item ꝓbabile ꝙ ex p̄tactis hoꝛribilibꝰ ſig/
nis tantus timoꝛ ſtupoꝛ deſolatio anguſtia atqꝫ turbatio
coꝛda hominū penetrabit ꝙ ibunt tanq̄ꝫ amentes ꝙ vero
de emanatione igneoꝝ fluminū fertur magis incertū vi/
detur niſi foꝛſan ad hoc ꝑtineat qḋ daniel' vij. legitur Flu
uius rapidus igneuſqꝫ a facie eius egrediebatur qḋ tn̄ ⁊
aliter poteſt exponi Si ergo tam terribilia erūt ſigna atqꝫ
pꝛeambula finalis iudicij q̄ꝫ terribile erit ipſum iudicium

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169 G 64

Hinc ſanctꝰ gregorius cauſas pceſſionis tā horrēdoꝝ ſig
norum exponēs ait vltima t͛bulatio multꝭ tribulationibꝰ
puenitur ⁊ ꝑ crebra mala q̄ pueniunt iudicātur mala ꝑpe
tua q̄ ſequūtur Alia cauſa ē vt ſicut iniq creaturꝭ abuſi ſūt
⁊ male delcāti in eis ita puniātur ꝑ eas. Juxta illō ſapiē
Per q̄ quis peccat ꝑ hec ⁊ punietᷣ. ideo ait gregoriꝰ. Diā
q̄ ad vſū accepimꝰ vite ad vſū ꝯuertimꝰ culpe Propteā oiā
q̄ ad vſum puitatꝭ inflexi mꝰ ad vſū nobis cōuertātur vlti
onis ⁊ q in cunctis delinquimus in cūctis ferimur.

De t͛ribilitate diuini iudicij ex pte diſpoſitionis in q̄
mundus tunc ſtabit Articulus xxviij

Adueniet dies dn̄i tāq̄ȝ fur in q̄ celi magno impe
tu trāſiēt elemēta vero calore ſoluētur t͛ra āt ⁊ q̄ in
ea ſūt opa exurētur Cū ergo hec oiā diſſoluēda
ſint q̄les oportet nos eē in ſanctis ꝯuſatōibꝰ ⁊ pietatibꝰ ex
pectātes ⁊ ꝑꝑerātes in occurſū diei dn̄i noſtri ihū xp̄i ꝑ quē
celi ardētes ſoluētur elementa vero ignis calore tabeſcent.
Hec ſūt v͛ba beatiſſimi pncipis petri aploꝝ in ſcd̄a ſua
canonica ⁊ loquitᷣ de cel͛ aereis q purgabūtᷣ igne ꝯflagti
onis q̄admodū ex ſcripturꝭ ſacris colligitᷣ anq̄ȝ xp̄s ad iu
dicandū deſcēdet ac reſidebit maximꝰ ignis diuina poteſta
te accēditᷣ ⁊ terrā ac aerē īplebit ⁊ expurgabit ſicut in pſal
mo pocm̄ ē Ignis an̄ ip̄ȝ pcedet q etiā ignis durabit atȝ
in ſuo vigore ſtabit cū xp̄s ad iudicādū ſedebit ⁊ inflāma
bit ac puniet reprobos nō āt electos Jdcirco in pſal͛o pre/
tacto ſubiūgitᷣ ⁊ inflāmabit in circuitu inimicos eiꝰ Vn̄
curſꝰ pſal͛a faterᷣ Ignis in ꝯſpcū eiꝰ exardeſcet ⁊ in circuitu
eiꝰ tēpeſtas valida. hinc malachie t͛cio legitᷣ Ecce dies ve

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169 G 64

niet ſucceſa q̄ſi camin⁹ ⁊ erūt oēs ſupbi ⁊ oēs facientes iniq
tatē ſtipula ⁊ inflāmabit eos dies veniēs dicit dn̄s q non
relinquet eis radicē· aſcēdit q̄z ignis ille tā alte in aere ſicut
olim aq̄ diluuii / vtpote quindecim cubitꝫ ſup mōtes altiſſi
mos Ex hoc ḡ pateſcit q̄z horribile erit illō iudiciū qm̄ mū
dus tūc ſtabit in tā metuēdo ⁊ maxiō igne impios exurē
te ⁊ q̄cūz ſe verterint maledicti deſolatioēz ꝯcipiēt triſtitiam
haurient t'rorē ⁊ anguſtiā ſibi augebūt Nempe vt ait deuo
tus ancelm⁹ Sup̄ ſe videbūt iudicē eis irratū ⁊ indignā
tem cui⁹ aſpcūs erit eis ſup oiā intollerabil' ac penoſ⁹ Sub
tus ſe videbūt horrendū chaos tartareū ad eoꝝ deuōtioēz
aptū Int⁹ erit ꝯſciā remordēs ⁊ vrens foris mūd⁹ ardēs
a dextr' ſancti ⁊ electi quoꝝ beatitudo ⁊ glīa augebit ipoꝝ
miſeriā A ſiniſtris demones accuſātes· Infelix pctōr ſic
dep̄henſus quo fugiet · impoſſibile erit latere intollerabile
apparē Inſup tunc apparebūt in aere electis ac reprobis
inſignia paſſionis dominice arma videlicꝫ criſti crux claui
⁊ lancea eius ſicut in euāgelio ꝓteſtatur Tunc appare/
bit ſignū filij hominis in celo vt impij videāt ſuā ingrati/
tudinem quib⁹ iudex improbabit ⁊ exprobrabit ſuā quā
ꝓ eis ſuſtinuit amariſſimā paſſionē ⁊ ignoiōſiſſimā mor
tem cui⁹ cycatrices patebūt in corpe ſuo nec vlla tūc erit ap
parētia excuſationis cum viderint arma ſaluatoris in ſuo
corpe oſtendētis teſtimonia paſſionis Inſup ſicut rex ꝓ
ceſſurus ad pugnā armat ſubditos ſuos ad faciendū de
adūſarijs ſuis vindictā Sic dn̄s ⁊ ſaluator rex celoꝝ tūc
armabit vniūſitatē creaturaꝝ ad pungnandū ꝓ ſe cōtra
ingr̄tos ⁊ inſenſatos q̄admodū in libro ſapiē ſcriptū eſt·

Creatura tibi creatori deſeruiēs excādeſcit in tormentū adū
ſus iniuſtos Ruſus vindex ē orbis iuſtoꝝ.i.mūd⁹ vlciſ
cetur iuſtoꝝ iniuriā ab iniuſt̄ ipis illatā ⁊ mlto plus vin/
dicabit creator offenſā q̄admodū in eodē ſcriptū ē libro
Pūgnabit ꝑ eo orbis t̄ra ꝯtra inſenſatos Inſtāte etenī
bello ſit armoꝝ dñſio diſponuntqꝫ ꝑncipes vt ſubditi ar/
mati ꝯueniāt. Sic inſtāte mūdi ext̄mino ⁊ expugnatioē
ꝑuoꝝ xp̄s rex regū imminēte iuditio armabit cuncta crea
ta ad deiectionē adūſariorum ſuorum

¶ De horribilitate extremi iudicij ex pte exercituū iudi
cis ſūmi q̄ aderūt ibi. ¶ Articulus xxix.

Dominꝰ ad iudicādū veniet cū ſenibꝰ ppl̄i ſui et ꝑncipibꝰ eius yſaye iij. Criſtꝰ dñs rex iudex ac legifer noſter mathei xxv. ait Cū venerit filiꝰ hominis in maieſtate ſua ⁊ oēs āgeli eiꝰ cū eo tunc ſedebit ſuper ſedem maieſtat̄ ſue ad iudicādum ex quibus verb̄ cognoſcimus q̄ oēs angeli ſancti vniuerſi vtiqꝫ ordines ſupnorum ſpirituū cum xp̄o ad iudiciū veniēt atqꝫ vt dicit gregorius Cunctis hominibꝰ viſibilit̄ apparebūt ⁊ ſicut iudex apparebit t̄ribilis impijs ita ⁊ ſancti angeli tāq̄ꝫ pati ad executionē ſniē iudicis contra iniquos Si ergo terribilis eſt caſtroꝝ acies ordinata ⁊ copioſius hominum armatorum exercitus q̄ꝫ terribil̄ erit exercitꝰ ille innumerabilium angelorū quorum vnus poſſit innumerabilia milia hoīm ſimul ꝓſternere q̄admodū angelꝰ vnus occidit in caſtris aſſirioꝝ centū octoginta quinqꝫ milia hoīm in momento. Deniqꝫ ſacra ſcriptura nos inſtruit q̄ꝫtum t̄reat hoīem apparitio āgeli. p̄ſertim dū vult in forma apparē

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169 G 64

terribili Vñ daniel decio legit daniel ſcūs dixiſſe cum an
gelum ſanctum vidiſſet Dñe in viſione tua diſſolute ſūt
compages mee ꝛ nichil in me remanſit viriū ſed alit⁹ me
us reduditur ꝛ ſpecies mea immutata eſt ꝛ emercui Deni
qꝫ in euāgelio recitat᷑ ꝙ cuſtodes ſepulchri xp̄i p̄ timore
angeli quē viderūt exterriti ſūt ꝛ facti velut mortui Si vni
us angeli viſio ſic ꝓſtrauit ꝛ debilitauit vidētes quid fa/
ciēt ꝛ q̄liter reprobos pterrebit aſpectus innumeābiliū mili
um angeloꝝ Cū eñ quilibet homo in hoc mundo habeat
angelū ꝓꝑum ꝓ cuſtode ꝛ quilibet angel⁹ talis ſit de inſi
mo ordine angeloꝝ conſtat ꝙ admin⁹ſint tot angeli ſanc
ti de infimo choro ꝙ ſunt hoīēs in mundo vniuerſo Cūqꝫ
iuxta doctrinā diuini dyoniſij ꝛ magni Vnuſquiſqꝫ ordo
ꝛ chorus angelorū habeat in ſe tanto plures āgelos quā
to ipē ordo ſuperior eſt Certum eſt ꝙ ineſtimabilit᷑ multa
atqꝫ innumerabilia ſint milia angeloꝝ quos oēs viſibi/
liter intueri erit reprobis ineffabilit᷑ grauis pena Preſertim
qm̄ angeli ſunt aſſumūt formas ſcdm̄ exigentiam cōmiſſi
ſibi a deo officij magis ꝛ minus terribiles ꝛ quoniā tunc
habebunt rigoriſſimū officium circa iniquos qm̄ ſepera/
bunt eos de medio iuſtoꝝ mittentqꝫ eos in caminum ig/
nis infernal᷑ certū eſt ꝙ tunc ī formis terribiliſſimis appa
rebunt damnandis Inſup angeli ſancti tūc iuſto zelo in/
dignabūtur pueſis hominib⁹ qui ipoꝝ inſtinctibus acq
eſcere noluerūt ꝛ ipſorum obſequijs bn̄ficijſqꝫ fuerūt inḡ
ti et contra eos teſtimoniū phibebūt Siſiter homiēs ſācti
qui aſſeſſoria dignitate ꝛ approbatione ſn̄ie iudicabunt
cum xp̄o contra impios erūt cōmoti · Sicqꝫ ex omni tpe

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169 G 64

augebitur eoꝝ calamitas ⁊ nll'a ꝯſolatio erit eis q̄ꝑadmo
dū enī iā eſt tēpus ineffabil' pietatꝭ ⁊ grē ita tunc erit dies
inꝯꝑhēſibil' ſeuēitatꝭ ac ire Hinc qdā ſcōꝝ patrū dixit Si
poſſibile eēt in aduētu dei pꝰ reſurrectōez mortuorū aīās
eorum curſꝰ exire a ſuis corꝑibus ꝑ timoē ōnis mundꝰ.i.
vniūſitas iniquorū hoīm morētur a timore atꝫ formidine
Quid enī ē videre celos ſciſſos ⁊ deū reuelatū cum ira ⁊ in
digῒone innumerabiles q̄ꝫ angelorū milicias ⁊ totū ſil' ge
nus humanū ꝯſpicere Jdcirco debemꝰ ſic viuē vtpote q de
ſingul' motibꝰ vite nrē rationē exigendi ſumꝰ a deo Alius
q̄ꝫ ſenior ſanctus dixit Jn ōni actione ⁊ re increpare debet
homo aīāꝫ ſuā dicēdo. Memor eſto ꝙ oportet te occurrere
deo. ¶ ꝙ diuinū illud generale iudicium erit
valde horrendū ꝓpt' oīm intellectualium ⁊ rōbilium crea
turarum pn̄tiam. ¶ Articulus xxx.

Tunc ſtabūt iuſti in magͣ ꝯſtātia adūſus eos q
ſe anguſtiauerūt Videntes iniqui turbabūt' timo
re horribili ⁊ mirabūtur in ſubitatōe inſꝑate ſa
lutis id eſt ex ſubitanea celeritāqꝫ ſaluatione ⁊ glorificatio
ne iuſtorū gementes pre āguſtia q̄ eis ſuꝑuenīēt ſpiritus
ſui ⁊ dicēt intra ſe penitentiā agētes Hi ſūt quos aliquādo
habuimꝰ in deriſum ⁊ in ſīſitudinē improperij Nos inſen
ſati vitā illorum eſtimabamꝰ inſaniā ⁊ finē illoꝝ ſine ho
nore Quō ergo cōputati ſunt int' filios dei ⁊ int' ſanctos
ſors illorū eſt ſapiē quinto Sic ait ſaluator ⁊ iudex noſt'
Jn die nouiſſimo cū ſederit in ſoleo maieſtatꝭ ſue ad iudi
dicandū ꝯgregabūtur ad eū oēs gentes tunc reſuſcitate a
mortuis ⁊ āgeloꝝ miniſterijs illuc adducte ⁊ ſeꝑabit eos

adínuicē ſicut ſuggregat paſtoꝛ oues ab hedís ꝛ ſtatuet o
ues a dextris ſuis/hedos ſit a ſiniſtris Inſup ſicut ſancti
patres edocuerunt ūtute ōípotent dei erūt tunc pctā ſingu/
loꝛum ſingulꝰ manifeſta vt vniūſis innoteſcat iuſtiſſim eē
dei iudiciū· itaqꝫ attendamꝰ ꝑ poſſe qualꝰ ꝛ quāta erit illa
ꝯfuſio coꝛā tota vniūſitate angeloꝛū ꝛ hoīm ac demonū a
iudice ſūmo cōfudi accuſari ꝛ ꝑpalari de omni pctō quo
coꝛā deo quiſqꝫ obnoxiꝰ fuerit ¶ Ponderet vnuſquiſqꝫ ꝛ
ſepe ꝑpēdet q̄ꝫta ſibi ineēt ꝯfuſio q̄ꝫta afflictio ſi vniuerſa ꝛ
ſingula vicia ſua cū cunctis circūſtātijs radicibus ꝛ agḡ
minibus ſuis dare abicerētur ſibi in pn̄tia paucoꝛum ꝓxi
moꝛum ſuoꝛū ymmo foꝛſan tollerare nō poſſit ſi duo aut
tria de grauioꝛibꝰ ꝛ confuſibilioꝛibꝰ ſuis exceſſibus coꝛā
ipō ꝛ paucis ꝓximis panderētur q̄ꝫ intollerabilꝰ igitur ex
trema erit confuſio ꝛ afflictio cum vniūſis ꝛ ſingulis cul/
pis coꝛam tota vniūſitate intellectualiū ceaturarū accuſa
ri innoteſcere ꝛ confundi De hoc in vitaſpatrum narratur
exemplū de fratre quodā qui volebat conuerti ꝛ cū retra/
heretur a matre ſua non acquieuit matri ſed dixit ſaluare
volo animā meam ſicqꝫ tādem effectꝰ eſt monachus ſed in
monachatu cōuerſus eſt negligenter· Cūqꝫ poſt obitum
matris ſue ipſe in graui egritudine conſtitutus factꝰ eſſet
quadam die in mentis exceſſu raptus eſt ad iudiciū dei in
uenitqꝫ matrē ſuam cū hijs qui iudicabātur que viſo filio
ſuo obſtupuit dicēs Quid eſt hoc fili ꝙ et tu in locū hunc
condemnatus veniſti· Vbi ſunt verba que pꝛotuliſti ſal
uare volo animā meam qui confuſus ex verbis matris p̄
doloꝛe ſtupidus factus ſtetit confuſus non habens quid

matri ꝓpe rñderet Poſtea deo miſerāte a ſua infirmitate
curatus cogitauit factā ſibi eſſe diuinit⁹ illam viſitatioē;
ac viſionem Jdcirco de cetero ſe induſit ſedēs ⁊ ſollicite co
gitans de ſua ſalute de p̄ori ſua negligentia penitens ac
eam deplorās Tanta autē ſerioſitas ⁊ cōpunctio eius fu
it vt multi eum rogarent q̈tinus paululum de rigore ſuo
laxaret ne ex nimio fletu quē ſibi indixit aliquā incurreret
leſionē Jlle āt nullo modo voluit cōſolari Sꝫ dixit ſi im
ꝑperium matris mee ſuſtinere non potuit/qualit̄ in die iu
dicij potero confuſionē xp̄i angeloꝝ ſuorum adūſum me
tollerare Ut ergo mereamur ⁊ nos tantā confuſionē eua
dere ſatagamus ꝯuerſari digne deo ſcd̄m exigentiā noſtre
vocationis cum omni ſpiritali ſollicitudine ac indeſinenti
feruore ⁊ humiliemus ac increpem⁹ omni hora nosip̄os di
centes ſinguli ſemetip̄is · Adūte ꝙ a deo ſis iudicādus et
vide quā ei de tota vita tua reddere poteris rationē poſtre
mo quia nō iudicabit dn̄s bis in idip̄m Deſideremus et
gratanter accipiam⁹ in vita hac rep̄hendi ⁊ caſtigari a ſu
perioribus noſtris ymmo ⁊ a ꝓximis vniūſis ⁊ q̈uis eti
am conſcij nob̄ nō ſimus de culpa obiecta tn̄ ꝓpt̄ occulta
noſtra pctā nobiſip̄is ignota equanimit̄ patiamur quati
nus deſup miſericordiā conſequamur

De metuēda ſeueritate extremi iudicij ex pte coꝝ q
accuſabūt iniquos — Articul⁹ xxxi·

REuelabūt celi iniquitatē impij ⁊ terra aduerſus
eū ꝯſurget ⁊ detrahet² in die furor̄ dn̄i Job ſcd̄o
Uehemēter terrētur impotētes ⁊ paupes inferiores ac ſub
diti qn̄ pſone multū autentice ac ſublimes contra ip̄os teſ

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169 G 64

timonium dare incipiunt Deſqꝫ rei dū multitudine verati
um teſtium obruuntur deſpat ſe poſſe effugere ac aīō peni/
tus conſternātur Sic āt in die iudicij maxime continget
iniquis In p̄mis etem̄ ipemet omniū iudex criſt⁹ eos ac
cuſabit ⁊ teſtimoniū feret aduerſus miſerrimos q̄admo/
dum ibi ieremie xxxix· locutus eſt Ego ſum iudex ⁊ teſtis·
Malachie q̄ꝫ tercio Accedā ad vos in iudicio ⁊ ero teſtis
velox maleficis adulteris ⁊ piuris Hinc ayt in pſalō Ex
iſtimaſti inique q̄ ero tui ſilis arguā te ⁊ ſtatuā te cōtra
faciem tuā Et rurſ⁹ aſſerit p naū pphetā Reuelabo pudē
da tua in facie tua Deniqꝫ ipe dicet iniuſtis Eſuriui ⁊ nō
dediſtis michi mādūcare Scd̄o accuſabuntur reprobi a
ſanctis angelis p̄ſertim coꝝ cuſtodib⁹ quoꝝ directionib⁹
acquieſcere rennuerūt ⁊ hoc erit grauiſſimū et ōni deſolati/
one pleniſſimū ab illis qui in hac vita ſēp auxiliari con/
ſueuerūt accuſari ⁊ fideliſſime aſtiterūt atqꝫ p̄cipui fuerunt
amici Tercio accuſabūtur a demonib⁹ q tam in pticulari
q̄ꝫ in generale iudicio ſūt accuſatores improbiſſimi ⁊ ma/
ligni obicientes iudicādis quicqd impietatꝭ ⁊ culpe de ipis
cognouerint ⁊ q iā incitārꝫ alliciūt ad peccādū tūc importu
ne ac malicioſiſſiē deceptos accuſāt dicētes Juſtiſſime iu
dex adiudica iſtos eſſe nob Tui ſūt p creationē ſꝫ noſtri p
tranſgreſſionē tui fuerūt per graciā quā amiſerūt noſtri per
culpam in qua deceſſerunt tui ſunt merito tue paſſionis ⁊
mortis· noſtri vicio ſue ingratitudinis a te ornatum acce
perunt virtutū a ſeipſis autem ⁊ a nobis induti ſunt veſ/
tes has ſordidas vicioꝝ Nobis ergo aſſocientur in penis
q cōformati ſūt nobis in culpis· Quarto accuſabuntur a

ꝯſciētijs ꝓpꝛijs q̄ ſūt libꝛi tūc apiendi de quib⁹ apocal. habe
tur Judicati ſunt moꝛtui ex hijs q̄ ſcripta erāt in libꝛis.
De quib⁹ ⁊ daniel vij. Est ſcriptū iudiciū ſedit ⁊ libꝛi ap/
ti ſunt Quinto accuſabūtur a ꝓpꝛijs actib⁹ ⁊ peccatis q̄ ad
modum i ieremie ſcdo dn̄s loquitur Arguet te malitia tu
a ⁊ auerſio tua increpabit te Opera nāq3 eoꝝ ſequuntur
eos ⁊ tacite ſuſurrabūt vos ꝑpetraſtis nos opera veſtra ſu
mus nō vos relinquem⁹ ſ3 ad iudiciū vobiſcū ꝑgem⁹ Jn
iquitates em̄ ſue capiēt eos ⁊ pctōꝝ ſuoꝛum funibus con
ſtringentur Sexto accuſabūtur ab oībus creaturis q̄ ſua
cōmotione oſtendūt ſe impijs indignari q ipis abuſi ſūt
et ꝓpter facinoꝛa ſua indigni fuerūt creaturaꝝ vſu atq3 ob
ſequio ymmo qm̄ creatoꝛi ſuo fuerūt rebelles indigni erāt
terrā calcare/aerē reſpirare/luce ſolis ꝑfundi/paneq3 veſci
Septimo accuſabūtur ex repſētatōe armoꝝ xp̄i ex venerā
darum cycatricū ipſius ex quib⁹ impioꝝ patebit ingratitu/
do negligētia ⁊ abuſus q2 defect⁹ ſaluationis ipoꝝ nō fuit
ex ꝑte xp̄i ſ3 ex ꝑuerſitate eoꝝ licet de hoc dcm̄ eſt Octauo ac
cuſabūtur ab hijs qbus fuerūt dānationis cauſa ſiue oc
caſio q̄s ſcādalizādo ā negligēter regēdo ā nō coꝛripiēdo ā
alio mō debitū caritatis ⁊ equitatis nō impēdendo ad ꝑditio
nem traxerūt ideo vltioēs expetent ꝯtra eos

¶ De maxima hoꝛribilitate extremi iudicij eo q de ſin
gulis fiet diſtrictiſſima exactio a iudice ſummo

¶ Articulus xxxij

Congregabo oēs gentes ⁊ deducā eas in vallē
ioſaphat ⁊ diſceptabo ibi cū eis iohel iij. ¶ Om
nia nrā bona ſūt bñficia dei ac dona ⁊ q̄ſi quedā talēta no

bis ab ipo ꝯcessa vt eis ad laudē creatoꝛis atꝫ datoꝛis fruc
tuoſe vtamur· idcirco de oībus illis exiget rationē ⁊ quia
cōpoſiti ſumꝰ ex aiā ⁊ coꝛpe ſicut ex ſubſtātialibꝰ ptibus·
De hijs duobꝰ tāq̃ꝫ de pmis donis nob̄ collatis rationē
exquiret ⁊ pmo de aiā nrā an ea vſi ſumus ad id ꝓpt' qḋ
vnita eſt coꝛpi nrō Unita nāqꝫ eſt coꝛpi vt p illā ⁊ p coꝛpo
reos ſenſus ꝓficiat in ſciētijs atꝫ v̓tutibus ex viſibiliū ⁊ coꝛ
poꝛaliū rerum noticia ad inuiſibiliū ac ſpiritaliū rerū cog/
nitionem ꝓgrediēdo ⁊ maxiē ad agnitioēꝫ ⁊ amoꝛē ſūmi
⁊ inuariabil' dei q̄tinꝰ cognito eo p ſidē ⁊ rationē diligamꝰ
veneremurq̄ꝫ eū obediendo ac ſeruiēdo ei in oībus ꝙ ſi non
fecerimꝰ reprobabit nos iudex eo ꝙ inuanū accepimꝰ ani
mas nrās ⁊ inſtar brutoꝝ vixerimꝰ nō penſantes dignita
tem ⁊ ſinē aiāꝝ noſtrarū ⁊ cōueniet nob̄ ꝙ ait pſal'a Ho
mo cū in honoꝛe eſſet nō intellexit cōpatus eſt iuuētis inſipi
entibus Exigetur ergo a nob̄ qḋ p moyſen dñs iuſſit·
Cuſtodi aiāꝫ tuā ſollicite Deniqꝫ deꝰ ex ſua pietate immē
ſa p grāꝝ ſuarū cariſmata fecit aiās nrās eſſe ſpōſas ami
cas ⁊ filias ſuas Juſtiſſiē ergo ac vehemētiſſime indigna
bitur nob̄ ſi aiās nrās fecerimꝰ adulteras demonū filias
ac miniſtras dyaboli inimicaſqꝫ dei ꝙ vtiqꝫ faciāt q moꝛta
liter peccāt quicūqꝫ carnalit' viuūt ⁊ oēs q rebus creatis car
nalibus vanis ac trāſitoꝛijs magis q̄ꝫ deo et no pfecto im/
menſo ⁊ incircōſcriptibili bono adherēt qm̄ aiāꝫ ſuā faciūt
ſenſualitati ſubiectā ⁊ carni inſtar ancille deſeruiētem Ta/
les eīm adiudicabūtur demonibꝰ atꝫ in penis eternis aſſo/
ciabūtur tenebraꝝ pncipibꝰ qm̄ opa tenebraꝝ paſſiones
erroꝛes ac vicia dilexerūt q̄admodū· Johānis t'cio xp̄s

teſtatur hoc eſt inquiens iudiciū quia lux venit in mundū ⁊ dilexerunt hoīes tenebras magis q̄ꝫ lucem. Omnis eñi qui male agit odit lucem Vñ ⁊ ſalomon loquitur. Via impioꝝ tenebroſa neſciūt vbi corruunt Juſtoꝝ autē ſemi ta quaſi lux ſplendēs ꝓcedit ⁊ creſcit vſqꝫ ad pfcm̄ diem. Preterea corpus noſtrū a deo accepimus tāq̄ꝫ inſtrumen tum ⁊ miniſtrū ac habitaculū aīē Jdcirco tenemur illud ſubicere aīē noſtre vt ratōi obediat atꝫ ab ea debite guber/ netur ⁊ in virtuoſis exercitijs occupetur nō in actibꝰ vicioꝝ neqꝫ in feditatibꝰ deſideriorꝫ carnaliū Sicut beatiſſimꝰ prin ceps apl̄oꝝ hortatur Obſecro vos obſtinere a carnalibus deſiderijs q̄ militant adūſus aīāꝫ ⁊ paulus apl̄s ayt Nō regnet pctm̄ in veſtro mo̅rli corpe vt obediatis cōcupiſcen/ tijs eiꝰ Si eñi ſcd̄ꝫ carnē vixeritis moriemini morte vtiqꝫ e terne dānatiōis Si eñi ſpiritu fcā carnis mortificaueritis vi uetis vita gratie ac ꝟtutū in ſeculo iſto. Deinde vita gl̄e in futuro Domāda ergo eſt caro vt in ſanctis vigilijs ie/ iunijs abſtinētijs diſciplinis ac fructuoſis laboribꝰ obſeq̄ tur dn̄e ſue ad nutū videlicꝫ aīē qꝫ ſi ita egerimꝰ vitā eternā habebimus ⁊ caro hec defectuoſa tandē glorificabit̄ ſil̄ cū aīā eritqꝫ ꝑticeps ꝯſolatōis ⁊ gl̄e ineternū q̄ nunc ꝑticeps eſt afflictionis ⁊ triſtitie ſalutaris ad tempus ꝑ modicū Alioquin reprobabimur a iudice ſūmo atqꝫ in corpore et anima ſimul ꝑibimus Jnſup de ſingulis viribus anime et de membris corporis rationē reddere exigimur qualiter ſcilicet vſi ſimus exterioribꝰ ⁊ interioribus ſenſibus appe titu ꝫ ſenſitiuo ⁊ potiſſime ratione volūtate atꝫ memoria an exteriores ſenſus ⁊ interiores ⁊ ſenſitiuū appetitum per

ratione debite refrenauim⁹ ad laudabiliter vsi ſimus eiſdē ad pficiendū in bonis qualit̄ etiā ſim⁹ vſi ratioē e intellcū volūtate ac meōria intellectiā ·ꝑuas ⁊ vanas cogitatioēs ſtultas ymaginatioēs illicitas affectōes ſtatim ad ꝓuit⁹ abiciēdo atꝫ ſalubrib⁹ meditationib⁹ vtilib⁹ cogitationib⁹ virtuoſis inſiſtēdo affectionib⁹ ¶ Cōformit̄ vero require⁊ a nobis q̄liter vſi ſimus corꝑalib⁹ membris ac ꝑ linguā et os in verbis exceſſim⁹ An per membra fecim⁹ opa vicio ſa quib⁹ ōnibus vti tenemur ad exercendum opera bona· Propterea iubet apl's Neqꝫ exhibeatis mēbra vrā arma iniquitatis peccato ſed arma iuſticie deo Itemqꝫ ſicut ex hibuiſtis membra vrā ſeruire immunditie⁊ iniquitati ad iniquitatē ita nunc exhibete mēbra veſtra ſeruire iuſticie in ſanctificationē Inſuꝑ de omnib⁹ naturalib⁹ bonis ⁊ de exteriorib⁹ poſſeſſionibus ratio exigetur q̄liter vſi ſimus eiuſdem ꝓſertim de eccıaſticis redditibus· Tunc diſtricti ſ ſima ratio exigetur a ꝑncipib⁹ ⁊ ꝑlatis ⁊ ab vniūſis qui preſunt qualiter debitum officij ſui impleuerint a parenti/ bus quoqꝫ qualit̄ ſuā direxerunt ꝓlem ⁊ a ꝑdicatoribus an ea q̄ docuerunt ꝑſonalit̄ exſecuti ſint ope ⁊ an̄ ceperūt fa cere ⁊ docere deinde· O quā diſtrictū ac metuendū erit il/ lud iudiciū et quid reſponſuri ymmo quid paſſuri ſūt qui magnis inuoluti ac iniq̄tati ſūt viciis cū ꝑ micheā ꝓphetā locutus ſit dn̄s Ve vobis qui cogitatis inutile ⁊ ꝑ ſe ipſū in euangelio· De omni verbo ocioſo quod locuti fuerint hōiēs reddēt rationē in die iudicij Nec ſolū de malis operi bus ſed de omiſſorib⁹ quoqꝫ actuū virtuoſoꝝ ⁊ de omni tp̄e nobis impenſo exigetur ratio rigoroſa O q̄ꝫta pctā et

vicia de quibꝰ nō eramꝰ ſuſpecti tunc q̄ſi ex inſidijs contra
nos improuiſe erūpent atꝫ ꝯſurgēt Certe vt ſcūs ait ihero/
nimꝰ Judicaturo dn̄o lugubre mundꝰ immugiet ⁊ tribꝰ
ad tribum pectora feriet/potentiſſimi quondā reges nudo
latere palpitabūt tūc ariſtotel' argumēta nō ꝓderūt cum
venerit filius illiꝰ pauꝑcule queſtuarie iudicare orbē terre.
Cū quāta deſolatōe merore ⁊ ſtupefactioē infeliciſſimi. reꝓ
bi ⁊ iniqui aſpiciēt ſemetipſos atꝫ ſe inuicē q̄admodū eni
corꝑa ſanctoꝝ erūt pulcherrima ſic corꝑa impioꝝ erāt tur/
piſſima luto ⁊ plūbo grauiora ⁊ magis deformia. q̄ꝫ dum in
ſepulchris fuerūt a vermibꝰ ꝑ media ꝑte corroſa/ita ꝙ ip
ſimet de tāta tāq̄ꝫ horribili corpoꝝ ſuoꝝ deformitate fedi/
tate ⁊ obſcuritate ſtupebūt Diſcutiamꝰ ḡ cotidie totā vitā
nr̄ā ⁊ interim deo recōſiliari conemur/⁊ cū ancelmo dicat
quilibet ſibimetipſi O lignū aridū/lignū inutile/et̄nis ig
nibus dignū/quid reddebis in die illo cū exigetur a te vſ/
q̄ꝫ ad ictum oculi/ōne tempꝰ vite tue tibi impenſū q̄liter ſit
expenſū Hinc in vitaſpatrū narrat' Cōtigit vnū ex ſenibꝰ
mori ⁊ poſt longā horā iteꝝ ad vitā reuerti ⁊ int̄rogauimꝰ
eum Quid vidiſti abba ibi ⁊ retulit nobꝭ plorans Audi
ui vocē lugubrē ſine ceſſatōe dicentē/ve michi ve m̄ Sic et
nos ſemꝑ dicere debemꝰ. ¶ De ordine ꝑceſſu
⁊ ꝯſūmatiōe extremi iudicij. Articulꝰ xxxiij.

In tp̄e illo cōſurget michael ꝓnceps magnus et
veniet tēpus q̄le nō fuit ex eo ex quo gētes eē cepe
rūt vſq̄ꝫ ad tēpꝰ illud Daniel' xii ¶ Hinc ꝓphe
tico teſtimonio ꝯſonat qd̄ mathei xxiiij. criſtꝰ ꝓdixit Erit
tūc tribulatio magna q̄lis nūq̄ꝫ fuit a ꝓncipio mundi vſq̄ꝫ

modo neqꝫ fiet Itaqꝫ aduͤrtendū ꝙ q̃uis iuxta doctrinam
xp̄i temp⁹ final' iudicij ſit ignotū Aliq̃ tñ fient circa finem
mūdi quib⁹ euenientibus certū erit ꝙ dies iudicij ſit ꝓpin
quus Verūptñ quia ignotū eſt qñ ſigna illa euenire inci
pient ⁊ q̃ꝫ diu q̄dā eoꝝ durabūt veriſſie dicetur ꝙ dies iu/
dicij ſit ignotus. Ita qꝫ iuxta doctrinā chriſti diem iu/
dicij p̄cedit aduēt⁹ añxp̄i qui cū ſatellitib⁹ ſuis xp̄ianos a
cerrime pſequetur/ ⁊ plurimos varijs modis fallet videli/
cet p falſa miracula/p armoꝝ potentiā p diuiciarū donati
onem p allegationē deceptoriā ſcripturarū p ſermonatões
fallaces ⁊ p ſanctitatē ꝯfictā/ tūc g̊ erit g̃uiſſiā pſecutio/cō
ſtantiū xp̄ianoꝝ Sꝫ quia omp̄s ac ſapiētiſſim⁹ deus nō
pmittit ſuos fideles vltra eorum vires temptari Ideo tp̄e
illo in ꝯſolationē magnā fideliū mittet duos viros ſanctiſ
ſimos ex padiſo terreſtri vtpote enoch ⁊ helyā ad predicā/
dum ꝯtra nequitiā atꝫ pfidiam añxp̄i q̄admodū de hoc
ſcūs euāgeliſta iohānes in apocalipſi multa conſcripſit et
de aduētu helye dn̄s ſpecialit' ayt malachie t'cio. Ecce ego
mitto vobis helyā ꝓphetā añq̃ꝫ veniet dies dn̄i magnus
et horribil' de quo ⁊ in euāgelio veritas ꝓteſtat' Helias cū
venerit reſtituet oiā ⁊ qm̄ enoch ⁊ helyas nondū ſoluerūt
debitum mortal' nature tandē deo pmittente ab añchriſto
interficiētur ⁊ nō diu ip̄e poſt hoc ſceleratiſſim⁹ añcriſt⁹ ho
mo peccati filius pditionis diuina occidetur v'tute quo fac
to falſitas eius cunctis patebit ⁊ pene oēs infideles ꝯuer
tentur ad xp̄m/ atꝫ vt ex daniele ꝓpheta doctores eliciunt
tunc dabūtur q̃draginta quinqꝫ dies ad penitendū hijs q
ab añcriſto fuerūt decepti Verūptñ quidā obſtinatiſſimi

ex ſatellitib⁹ añxpi in ſua pmanebūt duritia infidelitate ac
p̄uitate q videntes finē mūdi nō ſtatī venire dicturi ſūt q̄z/
uis iā mortu⁹ ſit p̄nceps noſt̄ nos tñ pacē habem⁹ de qb⁹
intelligendū eſt qd ait apl's Cū dixerint pax ⁊ ſecuritas tūc
repentin⁹ eis ſupueniet interit⁹/⁊ qd̉ mathei loquit̄ xp̄us
xxiiij. Sicut erat in dieb⁹ noe edentes ⁊ bibētes donec ve/
niet diluuiū ita erit aduētus filij hōis Porro poſt dies q̄
draginta quinꝫ p̄fatos cito erit temp⁹ iudicij ſcd̉ꝫ qd p̄tac
to capl'o aſſerit xp̄s Statī p⁹ t̄bulatōēꝫ dierū illoꝝ ſol ob
ſcurabit̄ ⁊ luna nō dabit lumē ſuū Adueniēte aūt die no/
uiſſimo general' iudicij ignis ꝯflagtionis p̄cedet aduentū
iudicis ⁊ durabit vſqꝫ ad ꝯpletionē iudicij vt dam̄ ē pleni⁹
Mortui q̄ꝫ reſurgēt añq̄ꝫ xp̄s ad iudicādū reſideat qui cū
ptulerit ſñiaꝫ/p̄mo p electis dicēdo Venite bñdicti p̄ris
mei Deiñ ꝯtra iniuſtos dicēdo Ite maledicti in ignem
eternū/ſtatim ip̄e iudex cū vniu̾ſis electis aſcendet Viden
tibus reprob̄ in regnū celoꝝ tunc ignis ille ꝯflagtionis in
uoluet iniquos ⁊ ſil' cū ip̄is deſcēdet ad pfunda infernoꝝ
Terra nāqꝫ horribiliſſiē os ſuū ac latiſſime apiens ip̄os de
glutiet ⁊ corruent viui in infernū opti humo ⁊ q̄uis aliq
dicāt qd plata a xp̄o ſñia ꝯtra iniq̄s/dyaboli rapient impi
os hoies ſecum ad inferos Melius tñ dicendū videtur qd
angeli ſancti totam illā maledictā ſocietatē hoīm reprobo
rum ac demonū impellēt ac p̄cipitabūt in carcerē infernalē
q̄ mat'ei xiij. criſt⁹ affirmat In ꝯſūmatioē ſeculi mittet fi
lius hōis angelos ſuos ⁊ colligēt de regno ei⁹ oiā ſcāda
la ⁊ eos qui operantur iniquitatē ⁊ mittet eos in caminum
ignis Et rurſ⁹ apt eodē capl'o In ꝯſūmatione ſeculi exi/

bunt ãgeli ⁊ ſepabũt malos a medio iuſtoꝝ ⁊ mittẽt eos
in caminũ ignis ibi erit fletus ⁊ ſtridoꝛ dentiũ Deniqꝫ ꝓiec
tis repꝛob in infernũ mox innouabitur mũdus ⁊ ↄplana
bitur t̃ra ⁊ fulgebit de cetẽo ſicut aurũ Aqua ſicut criſtal
lus · aer vt celũ · ignis vt ſtelle · luna de cetero erit tam clara
vt mõ eſt ſol ⁊ ſp iugit̃ plena Sol vero ſepties claroꝛ erit
q̃ʒ mõ Sydera nãqꝫ ⁊ celi ꝓpoꝛtiõbilit̃ clarificabũtur Sta
bitqꝫ ſol ꝑpetue fixe in oꝛiẽte luna in occidẽte ⁊ ceſſabit mo
tus celoꝝ hiis ↄſonat ꝙ ſcũs ait bernardꝰ Prius vocabũ
tur electi in regnũ q̃ʒ maledicti deicient̃ in caminũ ignis e/
terni q̃tinus maledicti illi acrius doleãt vidẽtes quid ami
ſerunt · Juſti vero letentur videntes quid euaſerunt ·
In illa ergo ſepatione extrema conſideratio reproboꝛum
erit electis immẽſa materia grãꝝ actionis ⁊ laudis O q̃
lis ⁊ q̃ta meſtitia erit q̃ deſolatio atꝫ acerbiſſiã deſpatio in
effabiliſqꝫ anguſtia ⁊ p̃ſſura iniquoꝝ cũ ſe viderint taliter
repꝛobari p̃cipitari / atꝫ eterno incẽdio tradi ymmo h̃ erit
eis amariſſiã pena ꝙ õni gaudio elcõꝝ ⁊ tanta beatitudi/
ne ꝑuabũtur Inſuꝑ q2 in finali illo iuditio xp̃s ꝓhibet ſe
dãnaturũ iniq̃s ſpecialit̃ ꝓpt̃ hoc ꝙ opa miſericoꝛdie non
fecerũt Qui cupit tũc iudicẽ habẽ ꝓpiciũ nõ amittat nũc
opa miſericoꝛdie liberalit̃ exercere ex vera caritate ⁊ pietate
ꝓ' poſſe ⁊ qꝺ nõ poteſt in effectu agat deuoto affectu nec ſo
lum coꝛpalia miſericoꝛdie opera ſunt ꝓximis impendẽda ſʒ
eciam ſpirituales miſericoꝛdie actus q̃ vtiqꝫ coꝛpalibꝰ miſe
ricoꝛdie operibus preſtãtioꝛes ſunt ac deo placẽtioꝛes

¶ Recitatio exempli terribil̃ ex quo patet veritas hoꝛũ
que dicta ſunt de t̃ribilitate ac rigoꝛe diuini iudicij.

¶ Articulus xxxiiij.

Memor eſto iudicij mei / ſic em̄ erit ⁊ tuū / m̄i heri ⁊ tibi hodie eccl'aſtici xxxviij. ¶ Sicut ait ſcriptu/ra. ſapiēs in oībus metuit ⁊ q̄ proximo ſuo ꝑcipit ꝯtigiſſe ſibi quoqȝ poſſe accidere penſat Itaqȝ ad formidandū ri/gorem diuini iudicij multū valet exemplū qđ ſanctus vir Climacus recitat dicēs Fuit in mōte hoc ſynay habitans monachus noīe ſtephanus ſolitariā ⁊ tranquillā diligēs vitā qui multis ānis in monaſterio ſub obediētia vixit ie iunijs ⁊ lacrimis maxime decorat⁹ ⁊ alijs mult̄ꝫ bonis ha bundās qui tandē deſiderio penitētie acrioris anachoriticā vitam .i. ōnino ſolitariā ⁊ abſtractā ⁊ ꝯtemplatiuā aſſūp ſit habitās in loco valde remoto a clauſtro in quo ſolita/rio loco vixit ꝑ ānos aliquos in anguſtiſſiā ⁊ ſuꝑ ardua vita / quia ⁊ locus ille ōni humana ꝯſolatione carebat et fere inacceſſibil' fuerat cūctis hominib⁹. Poſtmodū vero iam ſenex circa finē vite ſue redijt ad cellā ſuam in monte hoc ſynay ſitam ⁊ habuit duos diſcipulos multū religio ſos / habitās autē in cella ſua paucis dieb⁹ infirmat⁹ eſt infirmitate qua obijt qui añ vnū diem mort̄ꝫ ſue factus in extaſi mentis apertis ocul' aſpiciebat ad dextrā ⁊ ad ſiniſ tram lectuli ſui ⁊ q̄ſi ad reddēdū rōem a quibuſdā exactus dixit aſtātib⁹ q̄s ille videbat Audiētib⁹ cūctis q̄ aderant. interdū nāqȝ dixit ſic vtiqȝ verū eſt q̄ in hoc culpabil' ſui ſꝫ ꝯfeſſus ſū ⁊ tanto tp̄e ieiunaui ꝓ remiſſione culpe iſtius. Aliqñ vero dixit nequaq̄ȝ ſꝫ mētimini illud nō feci ⁊ rurſ⁹ qñ ȝ ait Ita vere iſtud ſic eſt ſꝫ fleui ⁊ deo miniſtraui aliqñ quoȝ rñdit Calūpnioſe me accuſat̄ꝫ Ad aliq̄ autē dicebat

dere ſic eſt ad hoc rn̄dere nō poſſū ſed de⁹ miſericors eſt ⁊ eā͛ horribile ⁊ horrendū inuiſibile ⁊ diſtrictū illud exſecutoriū rationis exacte qm̄ etiā in hijs q̄ non fecerat accuſabāt eū inuiſibiles hoſtes ¶ Dexa vir quieſcens ſolitari⁹ ⁊ anacho rita qui p annos circiter q̈draginta extitit monachus ⁊ la crimarum graciā habēs de aliquib⁹ culpis dixit Ad hoc nō ſcio nec poſſū aliquid dicere qui tn̄ in deſertās leopardū ad ſe venientē paſcebat hic ⁊ tant⁹ ita poſit⁹ ſub exactione rationis receſſit a corpore certum non faciēs qd̓ fuerit eius iudiciū aut que ſn̄ia eius vel quis finis exacte ac poſite ra tionis ipſius ¶ Ecce ex hoc exēplo nos puſilli ⁊ impfecti merito pterreri debem⁹ ⁊ q̈ʒuis ōnino ſperandū ſit q̓ tant⁹ vir feliciter migrauit ad dn̄m omnipotens tamē ad noſtrā informationē ⁊ cautelā talia diſpenſatiue exhibuit ⁊ fieri voluit circa illū quatin⁹ nos qui q̈ſi infinite diſtamus a cō uerſatione illius iugiter timeam⁹ penſātes q̈ʒ vehementer deficiem⁹ a reddēda ratione de ſingulis cum vir ille tam al tiſſime conūſationis faſſus fuerit ſe nō poſſe ad aliqua reſ pondere ſed ad ſolam miſericordiā dei confugerit faciam⁹ igitur quicquid boni valemus ¶ Cumqʒ fecerim⁹ vniuer ſa que p̄cepta ſūt nobis dicamus ex corde ſerui inutiles ſu mus quia qd̓ debuimus facere fecim⁹ / ymmo p acceptis bn̄ficijs dei nil dignū rependim⁹ ei ¶ Omniſqʒ honor ⁊ cult⁹ quos ei offerim⁹ infinitū minores ſunt cultu ac reuerentia quibus ipſe digniſſim⁹ eſt. quēadmodū eni eius maieſ tas virtus ac dignitas eſt intenſiue ac pfectionalit̓ infinita ſic ipſe dignus eſt honore ⁊ cultu immēſa ¶ Poſtremo de fi nali iudicio multa difficilia q̈ri pn̄t ac introduci q̄ doctoēs

ſup q̃ctū ſñiarum mouēt ⁊ tractāt ꝫ non eſt ꝓpoſiti mei in iſto tractatulo talia ſcolaſtica ac ſubtilia deꝰminare ꝫ ſimpliciter ac deuotioſiliter tm̄ ꝓcedere · ¶ De tercio nouiſſiō qd̄ ē pena inferni ¶ Articulꝰ xxxv ·

VEntilabꝛū xp̄i eſt in manu ſua ⁊ ꝑmūdabit aream ſuam congregabit triticū ſuum in horreū / paleas autem cōburet igne inextinguibili Mathei tᵉcio · Per ventilabꝛū dn̄i noſtri iheſu xp̄i intelligitur iudiciaria eius ptās ⁊ iuſtum iudiciū Per arenā vero genꝰ humanū ſeu ipa eccliā · Per triticū āt intelligūtur electi Per paleas āt reprobi · per horreum regnū celeſte Eſt itaqꝫ ſenſus iſtoꝝ verboꝛū q̄ ſicut p ventilabꝛum blada purgātur ita q̄ palee excutiūtur ⁊ grana manēt ſic filius dei mūdabit eccleſiā in qua modo reprobi ⁊ iniqui cū electis ⁊ iuſtis ſūt mixti · Sꝫ in die iudicij ſepabūtur ab inuicē loco a p̄mio ſicut nunc ab inuicem ſepantur cōuerſione ⁊ merito Impij recte vocātur palee qm̄ modici aut nulliꝰ extāt valoꝛis nec aliq̄ moꝛū grauitate cōplacent deo ſed vani ac leues ſunt ſuaꝝqꝫ paſſionum motibus agittanter Virtuoſi vero tritico cōpantur quia ſunt fructꝰ xp̄i nati in agro eccleſie hoc eſt regenerati ex aq̄ ⁊ ſpiritu ſancto ſpiritualiꝰ quoꝫ viuētes p caritatem atꝫ diuinis cariſmatibus decoꝛati Idcirco de area eccleſie militātis tāſferunt ad horreū ecclē triūphant Iniqui āt cum ſint filij babilonis id eſt cōfuſionis p̄cipitātur in foꝛnacem inextinguibilꝰ ignis ⁊ eterne dānationis Cū ergo iam ante tactū ſit de moꝛte ⁊ iudicio ſup eſt nunc aliquid ſcribere de infernali ſupplitio ·

¶ Qꝫ acerbitas infernalis pene attendi poteſt ex eiſdē

ex quib⁹ ꝯſideratur grauitas viciorum ac diſtrictio diui-
ni iudicij. ¶ Articulus xxxvi.

PRocella tenebrarū cōſeruata eſt impijs ineternū
Iudā ſcdo ¶ Diuina requirit iuſtitia vt pena cul
pe ꝓportionetur ita ꝙ quāto plura ac grauiora ſūt peccata tan
to acerbior pena infligatur ꝓ eis Ideo ex eiſdē cauſis ex
quib⁹ penſatur enormitas viciorū ꝑpenditur magnitudo
ſuppliciorum Itaqꝫ quēadmodū iuxta pꝛhabita. ōne mortale
pctm̄ tanto extat enormi⁹ quo maior auctoritas ac digni
tas dei pꝛecipiētis. ⁊ item quo maior eſt iuſtitia dei vicia ꝓ
hibētis quo etiā maior eſt ſapiētia dei ad bona ac ſalubria
dirigētis ⁊ q̄ maior ē bonitas horribilitas ac amabilitas dei
cui in ōni mortali pctō pꝛefertur res creata vilis caduca ⁊ va-
na Itēqꝫ q̄ maior eſt dignatio fidelitas ac bn̄ficētia dei circa
nos Sic et infernalia ſupplitia debētur iniquis tāto vehe
mentiora q̄ melior dignior ſapiētior iuſtior liberalior ⁊ fide
lior eſt de⁹ quē offenderit quēadmodū etiā ſcdm̄ iura hūana
maior infligitur pena peccāti in pꝛincipē ſiue pꝛelatū pꝛeſertim
in regē aut ſūmū pontificē quā peccanti in inferiores/ quid ergo
miratur ꝙ de⁹ naturaliter bon⁹ ⁊ pius tam dire ac eternaliter
punit ac vindicat pctm̄ breue celeriter factū ac finitū diligenter
ꝯſideret quā ſūma infinita ⁊ incōparabiliter magna ⁊ excellēs
ſit dignitas ⁊ auctoritas ſapiētia ⁊ iuſtitia bn̄ficētia boni
tas atqꝫ dignatio dei. Sicqꝫ intelliget enormitatē peccati et
ſciet ꝙ deus iuſtiſſiē exerceat vltionē eternam ꝓ culpis ym
mo ꝙ ⁊ citra ꝯdignū puniat pctōres etiā in inferno .i. mi
nus quā meruerit Inſup iuxta pꝛhabita terribilitas ac diſtric
tio diuini iudicij tāto erūt maiores q̄ maior ē ſapiā iuſtici-

auctoritas bonitas liberalitas ꝛ miſericordia dei in vita p̄nti Sic vtiqꝫ in tāto intēſioꝛ ac intollerabilioꝛ ē pena inferni ꝛ vltio dei ibi q̊ dignioꝛ excellētioꝛ ſapiētioꝛ iuſtioꝛ melioꝛ ac munificētioꝛ eſt de⁹ quid offendūt iniqui ꝛ qm̄ iſta ex p̄inductis facili⁹ poſſunt elici ac ꝑpendi Idcirco nō īmoroꝛ Certū eſt nāqꝫ ꝙ q̄zto iuſtioꝛ ac ſanctioꝛ deus eſt tanta plus deteſtatur ꝛ odit iniqnitatē/et quāto plus deteſtatur ac odit peccatū tāto diſtricti⁹ vlciſſitur illud Conformiter quia certiſſime ſcit vniu̾ſa ac ſingula vicia cum cūctis radicibus circonſtātijs atꝫ effectibus eorundē. Ideo cuncta ꝛ ſingula nimis diſtricte ac horribilit̾ punit ꝛ quia omp̄s eſt nō eſt qui poteſt ei reſiſtere quāto etiam in hac vita benignius ac liberalius agit cum impijs tāto rigoroſius puniet impenitētes ingratos atꝫ ꝑuerſos ꝑut hec ex p̄habitis conſiderationibus facilit̾ queūt inſpici ꝛ inferri Ideo dicit apl̾s Deus noſter ignis ꝯſumēs eſt. Moyſes q̊ꝫ deutronomij quarto. Caue ne obliuiſcaris pacti dn̄i dei qm̄ dn̄s deus tuus ignis ꝯſumens eſt De⁹ emulatoꝛ ꝛ iterū moyſes ꝓteſtatur niſi timueris nomē dn̄i gl̾oſum atꝫ terribile augebit plagas tuas ꝛ ſicut an̄ letabatur ſuꝑ te benefaciens tibi ſic letabitur te diſꝑdens atꝫ ſubu̾tens Hinc per ezechielē ꝓphetā diſſeruit Ecce in igne zeli mei locutus ſum quia cōflabo vos ꝛ ſuccēdā vos in igne furoris mei et cōflabimini in medio fornacis.

¶ De multis que circa penas inferni ſunt cōſiderāda.

¶ Articulus xxxvii.

Luet iniquus q̄ fecit omnia nec tamē cōſumetur iuxta multitudinem adinuentionū ſuarum ſic ꝛ

ſuſtinebit Job xx. ¶ Queādmodū trāſgreſſores varijs
et innumerabilibus modis peccant in creatorem cui p̄fe/
runt creaturas in quibus multiplicit̄ delectantur inordina
te ac viciose Sic infinita dei ſapiētia diuine iuſticie atq̧ im
menſa iuſticia diuine ſapientie infligit eis vindictā culpis
eorum correſpondentē ac ꝓporcionatā vtpote valde multi
plicem ac diuerſam ac tanto acerbiorē q̄zto intenſius ac vi
cioſi(us) delectati ſunt in creaturꝰ cuius rei manifeſta figu/
ra p̄ceſſit in pharaone rege egipti ac populo eius qui q̄m
multiplicit̄ ac g̃uiter in filios iſrahel peccauerint multipli
citer ⁊ grauiter ꝓpter peccata ſua in filios yſrahel cōmiſſa
fuerunt puniti ſicut in exodo moyſes recitauit Plagauit
namq̧ omnipotens pharaonē ⁊ ſuos conũtendo aquas
eorum in ſanguinē vertit ⁊ piſces eorū ꝑ hoc occidendo in
ſanguine illo q̄m pharao infātulos hebreoꝝ crudeliſſime
ſubmerſit in aquas ꝓpt̄ quā etiā iniquitatē ipſemet pha
rao cū exercitu ſuo poſtea fuit ſubmerſꝰ in mari rubro qꝛ ⁊
ꝓpt̄ alia ſua ſcelera factū fuit. Inſuꝑ deus ſuꝑ egiptios
induxit innumerābiles atq̧ turpiſſiās ranas q̄ impleuerūt
domos furnos cibos ac lectos egiptioꝝ qꝛ egiptij dire af/
flixerant filios iſrahel in vilibꝰ opibus luti ac lateris ⁊ q̄m
verbis pungitiuis ac flagellis flixerāt iſrahelitas miſit do
minus in ip̄os egyptios innumerabiles ciniphes. i. muſ
cas tam ꝑuas vt videri vix queāt. ⁊ tm̄ acutiſſime pungūt
⁊ perforant pellem cui inſederint vt aſſerit Origines ioſo/
phus tm̄ ⁊ hebrei affirmāt qꝛ erant deformes valde pediculi
in tanta multitudine ex corporibus egiptiorum erūpentes
qꝛ nullo medicamine valebāt auelli. ⁊ hoc iuſtiſſime fieri

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169 G 64

potuit quia egyptij cōpulerunt hebreos multotiēs labore
vſq; ad magnos ſudores ⁊ quibꝰ poterant in ēis tales ver
miculi generari Cōformit' plagati fuerūt ex egyptij alijs
duris ⁊ varijs plagis in ſeipſis ⁊ in ſuis pecoribꝰ ac terre
naſcētibꝰ atꝫ in elemēꝫ terre aqua ⁊ aeris ſcdꝫ qd diuſimo
de peccauerūt in filios iſrahel Nā ⁊ tandem ꝑmogenita e/
gyptioꝝ fuerunt occiſa in q̄libet domo eorū quia occiderāt
infantes iſrahelitarū Sic igitur in inferno puniūtur iniq
magis aut minus multiplicit' ⁊ acerbe ſcdm ꝙ frequētius
aut rarius feruentiꝰ aut minus feruent' enormiꝰ aut minꝰ
enormiter peccauerunt Itaq; circa penas inferni ꝑmo con
ſideranda eſt earum et'nitas que ſuꝑ omnia grauat ꝑmit
cōtriſtat ⁊ torquet dānatos ymmo vt ſuper apocal' ſcribit·
Albertus·infernale incendiū non affligit tam grauit' infe
liciſſimos illos q̄ꝫtum affligit eis conſideratio qua atten/
dunt ⁊ cogitāt ſe in tot ⁊ tantis tormentꝫ ꝑpetue ꝑmāſuros
ex qua ꝯſideratione oritur intollerabil' deſꝑatio ōnis boni
Scdo cōſiderāda eſt circa penas inferni eaꝝ acerbitas pe
na etenī ignis acerbiſſima extat Ignis q̄ꝫ infernal' omni
igne apud nos exiſtēte calidior ineffabilit' penalior q; con
ſiſtit ⁊ ſicut ignis ille eſt calidiſſimꝰ/ſic frigus infernale ē
vehementiſſimū ⁊ idem dicendū eſt de ceteris inferni penis
Tercio cōſiderāda eſt infernaliū tormentorum diuerſitas
de qua tactū eſt mō qm̄ iuxta multitudinē magnitudinē
q; culparū vnuſquiſq; reprobꝰ varijs penis torq̄bitur de
quibꝰ infra in ſpeciali tractabitur Quarto circa penas in/
ferni penſāda eſt eaꝝ vniūſalitas q̄ in corpe ⁊ ſingul' mem
brīs corpis affligent' iniqui· Silr' in tota aiā atꝫ in ſin

gulis viribus eius Quinto attēdenda eſt circa penas infer
ni deſolata atqȝ penoſa ſocietas Sexto penſanda eſt diſpō
loci Septiō irrecupabilitas negligētie ⁊ amiſſionis tpis
huiꝰ vite ac damni inde ſecuti Octauo puritas mala pe/
narum illarū quibꝰ nulla cōſolatio eſt admixta Nono cō
ſiderandū eſt pena damni damnatorum · Decimo conſide
randa eſt grauitas infernalium tormentorum ex pte pati
entium ea · ¶ De hijs ergo per ordinem con
ſequēter diſſeretur De eternitate infernaliū tormentoꝝ ·

¶ Articulus xxxviij ·

Dominꝰ omp̄s iudicabit iniquos in die iudicij
viſitabit eos dabit ignē ⁊ vermes in carnē ipſoꝝ
vt vrantur ⁊ ſentiāt vſqȝ in eternū · iudith xvi · ¶ Quia pec
cator in omni pctō mōꝛli ꝑponit bonū creatū caducum ⁊ va
num deo bonitatis perfecte incōpabilꝰ ⁊ immenſe merito ꝑpetu
am recipit penā / ꝓ tanta creatoris irreuerētia iniuria ⁊ cō
temptu / ⁊ quia iniquꝰ decedit a corpe in affectu peccati mor
talis atqȝ in auerſione mentis a deo nec vmqȝ veraciter peni
tet ymmo incōuertibiliť manet in ea affectioē diſpoſicione
qȝ mentis in q̄ finit hanc vitā poſtq̄ȝ ei nō eſt tempꝰ locus
aut ſtatus merēdi ac demerēdi iuſte infligit ei a deo eterna
damnatio De hac āt materia cur ſcilicet ꝓ tpali pctō infli
gatur pena eťna plene ſcribūt doctores ſup̄ quartū ſentētia
rum ſpecialiť vuilhelmꝰ pariſienſis in libro de fide ⁊ legibꝰ
Deniqȝ hijs qui cōſtituti ſunt in aduſis ⁊ in magnis mi
ſerijs ac tormentis hec vnica ꝯſolatio eſt ⁊ releuamē p̄cipuū
ſi confidāt aut ſciant ſe tandem aliqn̄ a ſuis afflictionibꝰ
liberandos ymmo et hij qui incurabiles habēt infirmita

tes aut vſqꝫ ad mortē adiudicati ſunt certis ſupplitijs hoc ipm̄ eſt cōſolatio aliqua qđ ſciūt hanc vitā terminādam atqꝫ in finem vite ſue p̄ſentis finiēdas eſſe ſuasquas hinc ſuſtinēt afflictiones hoc itaqꝫ in damnatꝭ ineſtimabilit̄ auget eorum calamitatē deſolationem ac penā ꝙ ſciunt intollerabiles ſuas erūpnas numq̄ꝫ penit⁹ terminādas nec breuiandas nec minuendas ſꝫ poſtq̄ꝫ aſſerint in inferno ꝑ innumerabilia milia annoꝝ ſic erit ac ſi tunc p̄mo inciperet punitio ipſoꝝ Inſuꝑ cū nulla ſit ꝯpatio finiti ad infinitū conſtat ꝙ pena infernalis ſit incompabilit̄ abhorrēda metuenda ac fugienda p̄ omnibus alijs penis q̄ꝫtūlibet diuturnis Sic ergo nemo vellet in ſeculo iſto ꝑ vnum annū ymmo nec ꝑ vnū diem nec forſitan ꝑ vnā horā iacere ⁊ ardere in ardenti fornace ꝓ omnib⁹ mūdi delicijs atꝫ diuiciis qualiter audet quis peccare mortalit̄ ac ꝑ hoc ſemetip̄m exponere eterne dānationis ꝑiculo ⁊ obligationi iuri ac debito ſuſtinendi tantam calamitatē. O quanta eſt inſipiētia ymmo quāta amentia quāta obtenebratio ac ſubuerſio miſeri peccatoris interea quia eternitatē compꝛ̄hendere non valemus niſi ꝑ quaſdā circūlocutiones ⁊ exemplarēs declarationes ad incutiendū cordi ſalubrē timorem infernalis ſupplicij retrahentē a vicijs ymaginemur ante oculos noſtros ſtare ardētiſſimū calidiſſimūqꝫ fornacē atꝫ iacere in eo hoiēm nudū a tali ſupplicio nūq̄ꝫ eripiendū Nōne intollerabile nobis videbitur hoc tormentū ymmo ⁊ inſpicere ip̄m q̄ꝫ miſerrime iudicarem⁹ hominem illum Penſemus qualit̄ homo ille ſeip̄m hinc inde iactaret in dibano illo qualiter clamitaret vllularet videret q̄ꝫta anguſtia

p̄meret cū q̄ꝫta ipm̄ afflictio penetraret p̄ſertim cū adūteret
tam intollerabilē ſuam penā nūq̄ꝫ t̄minandā Cōſiderem⁹
quid corꝺ qd animi eēt nob̄ ſi in tali incendio iaceremus
aut ſi nos in illō ꝓiciendos ſciremus ⁊ certe dubitare nō
poſſumus qm̄ infernale incendiū valde excedit oēm ignē
ſeculi hui⁹ Cur ergo nō vehementiſſiē formidam⁹ eternū
illud tormentū Preſertim cū ſciamus ꝙ tā pauci illud eua
dant ⁊ ꝙ freq̄nter meruim⁹ illud nec certe ſcimus ꝙ veram
ꝯtritionē habuim⁹ Cur vnq̄ꝫ audem⁹ ꝑ vnū momentū
ſciēter manere in mortali pctō cum ignorem⁹ diem ⁊ horā
et multi tā ſubitanie moriuntur quot item innumeābiles
paſſim decipiātur ac pereant ineternū Per hoc ꝙ ad tēpus
ꝑmanent in peccatꝭ cogitātes ꝙ poſtea penitentiā ſint actu
ri Ampli⁹ cū ſimus ad vicia ꝓcliues atq̄ꝫ in fine vite nrē
acerrime multiplicit̄ q̄ꝫ temptādi cur nō indefinēt̄ veremur
ne tandē in tantā penā ⁊ deſpationē eternā labamur Pre
terea ad augendū hūc ſalubrē timorē expedit ymaginari
montē arenoſū tam grandē ſicut eſt tot⁹ mund⁹ atq̄ꝫ poſt
decē aut centū milia ānoꝝ vnā minutiſſiāꝫ arenā de mon
te illo auferri certe mons ille tandē q̄ꝫuis poſt inexcogita-
bilem diuturnitatē ꝯſumētur qm̄ eſſe finitū ꝑ ablationem
finiti tandē ꝯſumit̄ Sꝫ poſt tā ineſtimabilē durationē et
ꝓtractionē pena inferni nō eſſet minuta nec fini ꝓpinqui-
or q̄ꝫ dū p̄ma arenula a monte illo auferebatur ⁊ vtiq̄ꝫ ſi
ſcirent damnati ſe liberandos poſt conſūptionē huiuſmo-
di montis conſolationē grandē conciperent Ex hijs ergo
ſalubribus conſiderationib⁹ diſcamus infernales penas
metuere vicia fugere atq̄ꝫ in dei timorem ac ſtabili cordis

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169 G 64

cuſtodia ꝑmanere ¶ De acerbitate penarum
inferni.

¶ Articulus xxxix.

Quodcūꝫ poteſt facē tua man⁹ inſtāter opare q̄ꝛ
nec opus nec ratio nec ſapiā nec ſciā erunt apud
inferos Ecclīaſtes nono ¶ Sicut in hac vita in
cōprehenſibilē pietatē peccatoꝛib⁹ exhibet de⁹ diſſimilās de
die in diem de menſe in menſē de anno in annū pctā coꝛū
ac ſcelera q̄tinus penitētiā agant atꝫ ad penitendū eos ex/
hoꝛtans ꝛ ꝑ ſuos miniſtros tam inuiſibiles puta ꝑ ange
los ſanctos q̄ꝫ viſibiles ſcilicet hoīēs bonos inuitās ꝛ ro/
gans eos vt ꝯuertātur ad qḋ idē admonet eos occulto in
ſtinctu diuino multa q̊ꝫ bñficia ipſis impendēs/ ita poſt
vitā pn̄tē inenarrabilē exercet rigoꝛē iuſtitie in ingratos
ac impios tant̄ dei miſericoꝛdijs abutētes q̄ ſicut ad he/
breos ſcribit apl'̄s filiū dei cōculcant ꝛ ſanguinē teſtamēti
pollutū ducūt atꝫ ſpiritui grē cōtumeliā faciunt ruꝛſ⁹ cruci
figentes ſibi filium dei oſtētuiq̄ꝫ habentes. Hij quippe vt
climac⁹ ait. plus timent canē q̄ꝫ creatoꝛē qm̄ ne canis latra
tu pandātur crimina quedā omittūt q̄ ex diuini timoꝛe iu
dicij ꝛ infernal' pene formidine nō vitarent Juſtiſſiē ergo
debachatur in eos omp̄s ꝛ ſue immenſitatē iuſtitie manī
feſtat in ipis acerbiſſimis penis ipos affligēs Ipē em̄ ig
nis infernal' miro ꝛ ineffabilj modo eſt eſtuās penetratiu⁹
et afflictiuus q̄ ꝛ ſolo aſpectu vltra q̄ꝫ dici poteſt terribil' eſt
Ipſe em̄ ignis infernal' deformis eſt fetulent⁹ immūd⁹ ac
fetidus tam q̄ꝫ ſulphureus ymmo inſtar ſulphurei feruen
tiſſimi ignis intentiſſimū ac foꝛtiſſimū habet caloꝛē grauiſ
ſimum intollerabilēq̄ꝫ caloꝛem atꝫ vt fertur ſicut ignis iſte

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169 G 64

terrenus excedit in calore ignem depictū ſic ignis tartareꝰ
excedit ⁊ vincit in calore ignem apud nos exiſtentem ad
quod allegāt aliqui auguſtinū Alij vero ſanctū martirē
ſebaſtianū qui ex inſtructioē angelica loquebatur Id q̄ꝫ
per reuelationes fide dignas ⁊ per mirabiles quoſdam ef/
fectus interdū oſtenſū eſt Nam quidā etiam defūcti penis
purgatorij deputati ad oſtendendū vehemētiſſimū ignis
calorē quo torquebātur ſintillulā ſui incendij ſtillare fece/
runt ſuꝑ manū aut ſuꝑ aliud aliqđ eoꝝ quibus apparue
runt ⁊ viſi celerius ꝑforabatur id ſuꝑ qđ incidit ſintillula
ignis illiꝰ qđ teſtati ſūt quidā reſuſcitati a mortuis q ipſas
inferni aut purgatorij penas viderūt ymmo ⁊ quidā eoꝝ
eas ſenſerunt ꝓut infra narrabitur Quibuſdā autē electis
et religioſis ꝑſonis in viſione ⁊ raptu frequēter ⁊ euident̄
monſtratum eſt illud vt infra tāgetur ſed ⁊ tres vir qui in
obitu ſancti heronimi legūtur reſuſcitati De hac re recita
uerunt mira ⁊ q̄ſi incredibilia quedā qui poſt reſuſcitatio
nem ſuā indeſinenter ⁊ amariſſime atꝫ incōſolabiliter fle/
rent. Beatus cyrillꝰ epiſcopus acceſſit vnum ex ipſis qui
inter cetera dixit epiſcopo tātam eſſe vim infernalis incen/
dij ꝙ homo eam expertus mallet vſqꝫ ad finē mundi iacere
in igne ex omnibꝰ mundi huius ignibus congregato q̄ꝫ
vno die iacere in igne illo tartareo Legitʳ quoqꝫ in libro de
actibꝰ mirabilibꝰ ſancti franciſci ꝙ quidā vir ordinis ſanc
ti franciſci homo magni feruoris atqꝫ artiſſime conūſatio/
nis quadā nocte poſt matutinas raptus in ſpiritu vidit ⁊
ſenſit purgatorij ignem qui añ pulſum ad p̃mas tediēs
ad ſe ipſū putauit ſe annis centū ⁊ quinquaginta fuiſſe

in illis ſupplicijs tam acerba fuerũt q̃ ſenſit tormẽta Ecce
ſi vir electus ⁊ ꝟtuoſus factus in extaſi mentꝭ tam g̃uiter
torq̃batur in ſpiritu purgatorij igne / ita ꝙ pena q̃ vix dua
bus durauerat horis putauit centũ ⁊ quinq̃ginta ãnis du
raſſe qual' ⁊ quãta eſt damnatoꝝ ymmo ⁊ exiſtẽtium in
purgatorio pena q igne illo ſeuiſſiõ puniũtur realit' imme
diate ac rigoroſiſſiẽ non ymaginarie tantũ Interea dili/
gentius attendamꝰ q̃ꝫ vehemẽter calidi ignes poſſint ꝑdu
ci in ſeculo iſto Certe daniel' tercio legitur q̃liter nabugo/
donoſor rex babilonis iratis tribꝰ ſanctis iuuenibꝰ vtpote
ananie aſarie ac myſaeli fecit fornacẽ ſeptiesplus ſuccendi
q̃ꝫ ſolitũ fuit Succẽderũtq̃ꝫ ſerui regis fornacẽ napta ⁊ ſtup
pa ⁊ pice atꝫ malleolis in tantũ ꝙ flãma ex fornace erum
pens diffundebat' ſup fornacẽ cubitꝭ q̃draginta nouẽ Ecce
q̃ꝫ terribil' ei incenſus fuit ardor ignis illius q̃ꝫ intollerabile
ac horrendũ eſſet iacere ⁊ inflãmati in clibano tam eſtuan
tiſſime calefacto quis ꝓ õnibus opibus gaudijs ⁊ hono
ribus mundi iſtiꝰ vellet ꝑ vnum diẽ puniri in ipſo q̃ꝫta g̊
inſania eſt propter feda ⁊ breuia huiꝰ incertiſſiẽ vite ob/
lectamenta ꝓpt' ꝑituras diuitias ⁊ fallaces tñſitorioſq̃ꝫ ho
nores ſeipſũ exponere et'nis illis inferorum ſupplicijs ac in
cendijs Inſup quãtum ignis gehennal' ſuo calore excedit
omniũ ignium terrenoꝝ calorem tantũ q̃ꝫ frigus inferna
le ſua vi ⁊ auſteritate excedit ⁊ ſupat oiã frigora mũdi hu
ius Penſemꝰ ergo q̃ꝫ intollerabile nob̄ eſſet vna nocte fri
gidiſſime hyemis nudo corꝑe ſtare in aere aut cõgelari in
aquis q̃ꝫ acerbiſſima igit' pena eſt infernalibꝰ affligi ꝑne
trari ⁊ ꝯgelari frigoribꝰ nec tãte punitionis finẽ confidere

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169 G 64

aut habere Nā ꝛ ſi tormēta illa infernalia calorē ac frigo-
rum qñ ꝫ interrūpuntur nūq̄ꝫ totalit̓ auferūtur nec int̓rup
tio illa eſt ad reuelamē aut ſolatiū miſeroꝝ ſ ad acerbiorē
et intollerabiliorē afflictionē ipſorum quia vt ait ſcriptūa
A nimio illo calore trāſeunt ad nimiū aquas hoc eſt ad in
tenſiſſimū frigus q̄ alternatio tormentoꝝ auget miſeriam
Preſertim qm̄ trāſeunt de vno extremo cōtrario ad aliud
extremū ꝯtrariū hoc eſt de vehementiſſimo calore ad maxi
mum frigus abſq̄ꝫ tēperamento ꝛ reductioē ad medium.
Poſtremo ſicut iā dcm̄ eſt de extrema ꝛ maxiā acerbitate
infernaliū tormētoꝝ ex pte ignis ꝛ frigoris q̄ ſunt ibi Sic
q̄ꝫ intelligendū de reliquis ſupplicijs acherōt̄ q̄ꝫtum em̄
ardor ꝛ frigus gehēne excedūt oēm calorē ꝛ frig⁹ vite pn̄t
tantū fetor inferni maior eſt ꝛ g̃uior omni fetore ſeculi hu
ius. ꝛ idem dicendū eſt de tenebri̇̄ de ſiti ac fame de horro-
re timore clamoē ac vllulatu alijſq̄ꝫ miſerijs ac torment̄ q̄
ibi exiſtūt quoꝝ minima ōnib⁹ pn̄tis vite tribulationib⁹
ꝛ penis ſunt g̃uiora ꝛ breuiter ſicut nec oculus vidit ne au
ris audiuit nec cor humanū ꝯcipe p̄t q̄ q̄ꝫta ꝛ qualia q̄ꝫ ſū
ma et gl'oſa ſunt gaudia beatoꝝ in celis Ita nec eſtimaē
valem⁹ q̄ quāta ꝛ q̄lia q̄ꝫ maxiā atꝫ duriſſiā ſint ſupplici
a reproborū Verūptn̄ ab igne ꝛ frigore a fetore ceteriſq̄ꝫ in
ferni ſupplitijs reprobi puniētur nō vniformit̓ neꝫ eq̄liter
ſ acerbius ꝛ min⁹ acerbe ſcdꝫ q̄ magis ꝛ min⁹ exiſtāt cul
pabiles ſicut ꝛ ſācti in celo eūdē ſublimiſſimi dei aſpiciunt
vultū verū nō eq̄liter delectat᷑ in illo ſ magis aut min⁹ ſcdꝫ
ſuorū exigentiā meritoꝝ

De diuſitate ꝛ varie
tate tormētorum inferni.
Articulus xl.

Panis iniqui in vtero eius vertetur in fel aſpidū
Diuitias quas deuorauit euomet caput aſpi/
dū ſuget ledet eū lingua vipē ⁊ ōnis dolor irruet
in eū Vadent ⁊ veniēt ſup eum horribiles oēs tenebre ab
ſcondite ſūt in occultis eius Deuorabitq̄ eū in ignis qui
nō ſuccenditur Job xx · ¶ Queādmodū in eodē pecca/
to mortali ſunt diuſe multe deformitates atꝫ ꝯditioēs cul/
pam ꝗuantes ymmo in ōni peccato mortali eſt quedā in
gratitudo ⁊ irreuerētia dei negligētia excecatio cordis pigri
tia accidia mentis ſtulticia inobediētia puerſitas impro/
bus amor ⁊ cōplacētia vana Sic idem peccato diuſe ac va
rie pene infernales debent ⁊ infligūtur Inſup ſicut idē pec
cator diuerſa exercet peccata mortalia Sic ⁊ diuſis ac va/
rijs torq̄tur infernalibꝰ penis quarū quaſdā ſuſtinēt ſucceſ
ſiue ſcꝫ ignem ⁊ frigus aliquas vero ſimul vt ignis calorē
moleſtiſſimūq̄ fetorē Demonū q̄ꝫ aſpcm̄ famē ⁊ ſitim te
nebrarumq̄ horrores deſpationē meſtiſſimā preſſurā ⁊ an
guſtiam mentꝭ doloroſiſſimā / ſed ⁊ penā damni cunctis
ſupplitijs grauiorē de qua infra tractabitᷣ Sunt itaq̄ di
uerſa genera tormētoꝝ in inferis quorū pͥmum vt tactū
eſt ignis eſt qui vnū quēq̄ iuxta ſua torquebit demerita ⁊
quo pctm̄ ex feruētiori ꝓcedis affectu inordinato tāto a/
cerbius punietur ⁊ intētiore vindicabitur incenſione calo
ris tartarei / quo etiā quis in peccato vehementiꝰ delectatur
eo igne infernali doloroſiꝰ ⁊ acutius affligetur q̄admodū
in apocal Dn̄s loquitur Quātum glorificauit ſe ⁊ in de
litijs fuit tantū date illi tormentū ⁊ luctū ⁊ quia in vicijs
carnis ſunt ardor ꝯcupiſcentie immūditie fetor ⁊ delecta/

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169 G 64

tio maior ideo vicia illa infernali incendio ſpecialiť eſtuante ac fetito vtpote igne ſulphureo acerrime puniūtur Vñ aſ ſerit auguſtin⁹ Quātū heſit amor tantū affliget dolor De niqꝫ ſi ꝑ vno pctō mōrli infligitur tāta punitio q̄ꝫ inesti/ mabiliter puniunt' infernali incēdio ⁊ ceter̄ penis gehēne qui multis ⁊ magnis mōrlib⁹ pctātis inquināntur ac ſor dent Preſertī qui viciosis ꝯſuetudinib⁹ ſūt oppſſi ⁊ q̄ꝫuis dcm̄ ſit ſuꝑ q᷒ oēs dānati vno igne torq̄ntur. Videtur tñ rationabiliť dici poſſe q᷒ in diūſis locis inferni ſint ignes ꝑ ticulares impares in calore ⁊ q᷒ ğuiora pctā in calidiori/ bus ignib⁹ puniātur Scdm gen⁹ infernaliū tormentoꝝ ē acutiſſimū ⁊ vehementiſſimū frigus quo etiā reprobi ma gis aut min⁹ viciosi torquētur ſpecialiť q̄ꝫ hoc frigore cruci antur accidioſi ac pigri q tarditate ſui corpis a diuino re/ trahūtur obſequio ideo cōſtringūtur algore gehēnali in dicibiliter tremunt ⁊ dentib⁹ ğuiſſime ſtrident Tercia pe/ na inferni eſt morſus turpitudo ⁊ horror vermiū edaciſſiō rum Iuxta illud yſaye lxvi. vltimo vermis eoꝝ nō mo/ rietur ⁊ eccliāſtici vij. Vindicta carnis impij ignis ⁊ ver mis Iudithqꝫ vltimo Dñs omnipotēs dabit vermes in carnes eorum ⁊ quanto quis in vita preſenti turpioribus et in naturalib⁹ ac enormioribus inquinat' ſcelerib⁹ tanto illuc a mōſtruoſiorib⁹ turpiorib⁹ ac horribiliorib⁹ vermib⁹ affligetur mordebitur ⁊ opietur ⁊ que hic de vermibus al legantur haymo ⁊ alij quidā de corꝑalibus intelligūt ver mibus. Alij dicunt ea ſpiritualiter eſſe intelligēda. Quar ta pena inferni eſt penaliſſimus fetor quo odoratus dam natorum amariſſime affligetur ⁊ ſpecialiter nominatur

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169 G 64

fetoꝛ ſulphureꝰ qui lamētabiliter cruciat Vn̄ in apocal̄ aſ
ſeritur Pars iniquoꝝ erit in ſtagno ardēti igne ⁊ ſulphu
re Vna āt cauſa ꝙ ignis ⁊ frigus ⁊ fetoꝛ inferni ſūt tanti
vigoꝛis ⁊ penalitatis eſt qm̄ nō exalant ſe iugit̄ monent
clauſi in ſuis locis āguſtijs q̄admodū ardoꝛ clibani igni
ti ⁊ clauſi eſt foꝛtioꝛ. Aduertamꝰ q̄ꝫ grauit̄ affligeremur
fetoꝛe cloace ⁊ ignis ſulphurei atꝫ cadaueꝝ ſi talibꝰ rebus
alligaremur atꝫ ex hoc ꝑpendere poſſumꝰ q̄ꝫ ineffabilit̄ cru
cientur dānati fetoꝛibꝰ tartareis. Nā ⁊ coꝛpa damnatoꝛū
fetiſſima erunt q̄admodū coꝛpa electoꝛū ſuauiſſime redo/
lebunt Jdcirco ex tam innumerābilibꝰ coꝛpibꝰ miſeroꝝ in
tollerabiliſſimꝰ ꝯſurget fetoꝛ Quinta pena inferni eſt horrē
dus aſpectus demonioꝝ ⁊ ōnium dānatoꝛum quoꝝ aiē
demonibꝰ in turpitudine ⁊ defoꝛmitate aſſimilātur ⁊ quo
rum coꝛpa poſt diem iudicij erūt defoꝛmioꝛa ⁊ ad intuen/
dum horribilioꝛa q̄ꝫ qn̄ erant in monumēt a vermibus ꝑ
media ꝑte coꝛroſa ⁊ ſerpētibus bufonibuſq̄ꝫ apta Deniq̄ꝫ
ſi tam ineffabilit̄ horribile ⁊ penale eſt demonē vnū in ſua
defoꝛmitate ꝯſpicere ita vt aliqui hoc experti teſtati ſūt ſe mal
le ardentē foꝛnacē intrare q̄ꝫ dyabolū ſic videre q̄ꝫ inopina
biliter erit penoſū tot maligniſſiōs turpiſſiōs ac furioſiſſi
mos ſpūs ꝑpetue intueri Nā vt diuinus dyoniſiꝰ ꝯteſta/
tur ſunt in demonibꝰ ꝑteruiſſiā fantaſia amenſq̄ꝫ furoꝛ.
Sexta pena inferni eſt feruentiſſiā fames ⁊ quāta quis in
vita hac guloſioꝛ eſt ⁊ delicatius atꝫ intēperātius viuit ie/
iunia q̄ꝫ eccleſie frangit ⁊ alioꝝ bona cōſumit aut ecciāſti/
cos redditꝰ indigne deuoꝛat ⁊ expēdit tāto intollerabilio
ri fame cruciabitur in inferno. ꝓpt̄ qd̄ in euāgelio loq̄tur

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169 G 64

filius dei Ve vobis q ſaturati eſtis quia eſurietis yſaye q̊z
lxv. Loquitur de⁹ iniquis ⁊ ꝯdemnat Ecce ſerui mei cō-
medent et vos eſurietis Ecce ſerui mei bibent ⁊ vos ſitiet
Ecce ſerui mei letabūtur ⁊ vos cōfundemini. Ecce ſerui
mei laudabunt p̄ exultatione cordis et clamabitis p̄ dolo
re cordis ⁊ p̄ ꝯtritione ſpirit⁹ vlulabit Hinc eccliaſtici xiiij
ſapiens cōſulitur Añ obitum tuū opare iuſtitiā qm̄ non
eſt apud inferos inuenire cibos Verūptamē eſt in infer-
no quedā damnatorū refectio q̄ potius dici poteſt infectio
atz afflictio q̄z refectio qm̄ nullum p̄bet ſolatiū nec minuit
famē ſed moleſtiſſimū inducit ſuppliciū Scriptū eſt em̄ in
pſalmo Sicut oues in iferno poſiti ſūt mors depaſcet eos
et p iheremiā ꝓphetā dñs loquit² Ecce ego cibabo eos ab
ſintheo ⁊ potabo eos felle Septiā pena inferni eſt ardētiſſi
ma ſitis ſicut iam tactū eſt quia cruciabatur diues epulo
q petiuit ſibi guttā aque ꝓ refrigerio ſue ſitis p̄ſtari Hac
ſiti p̄cipue torq̄būtur potatoēs ebrioſi ac vinoſi quib⁹ dici
tur yſaie quinto Ve q ꝯſurgit mane ad ebrietatē ſectan-
dū ⁊ ad potādū vſqz ad veſpā Vñ ꝓūbioꝝ xxiij. ſalomō
dixit Noli eē in ꝯuiuijs potatorū nec in ꝯmeſſatoīb⁹ eorū
q carnes ad veſcendū cōferunt q: vacātes potib⁹ ⁊ dantes
ſimbola ꝯſumētur Deniqz p̄fata fame ⁊ ſiti potiſſiē affli-
gentur in miſericordes q eſuriētes poculū p̄bent Hinc diui
ti q non ꝯtulit inopi lazaro micā denegauit dñs aq̄ guttā
O q̄z ineffabilit̄ torquebūtur hac fame ⁊ ſiti q̄ varijs ge-
neribus p̄cioſorū ciborum ac potuū replent corpa ſua q̄ᵉ eti
am faciūt aliqui eccliaſticis bonis nec cōpatiūtur paupib⁹
et vix ſiccū panē aut hauſtū ceruiſie tribuūt eis Porro q̄z

ꝑnale ſit magna ſiti affligi conſtat ex eo q̄ iudith vij. filij iſrahel circũuallati legũtur dixiſſe Sit finis noſter breuis in ore gladij qui lõgior ſit in ariditate ſitis De afflictione quoꝫ famis ayt ieremias in trenis. Melius fuit occiſus gladio q̄ꝫ interfectis fame Cũqꝫ ſitis oriatur ex calore atqꝫ labore maxima ꝛ ꝑnaliſſimã eſt ſitis dãnatorum cum eſtu/antiſſimo torqueãtur calore inceſſabiliqꝫ laborẽ q̄admodũ apocal' xiiij. legitur Fumus eorum tormẽtoꝝ aſcendet in ſecula ſeculorũ ꝛ requiẽ nõ habebũt die ac nocte In pſal'o q̄ꝫ ſcriptum eſt de iniquo laborabit ineternũ ꝛ viuet adhuc in finem. Octaua ꝑna eſt ligatio ꝛ vinculatio dãnatorũ ꝓut in euãgelio dñs loquitur de dãnando ligatis manibus ꝛ pedibus ꝓiicite eum in tenebras exteriores In inferno nãqꝫ potiſſime adimplebitur qđ ſalomon dixit. Iniquitates ſue capient impiũ ꝛ funib⁹ peccatoꝝ ſuorum conſtringetur Hinc yſayas ꝓpheta aſſeruit de iniquis Congregabũtur ꝯgregatioẽ vnius faſcis ꝛ claudetur in carcere De quib⁹ math. xiij. xp̄s ꝓhibuit ſe dicturũ Alligate ea puta zizania ꝑ que reprobi deſignãtur faſciculos ad cõburendum Nona eſt horrenda caligo cuius figura in e/giptijs p̄ceſſit apud quos fuerunt tribus dieb⁹ tenebre tã denſe q̄ palpare valebant quibus tenebriꝭ infernal' caligo mirabilit' horribilior extat ꝓpt' qđ iob decimo Infernus vocat' terra opta mortꝭ caligine terrã miſerie ꝛ tenebrarũ verumptĩ quia dãnati iuxta p̄habita ſeinuicẽ ad miſeriarum ꝛ ꝑnaꝝ ſuarum augmentũ conſpiciẽt ignis infernalis tãtum de luce criſti habebit vt ſe mutuo poſſint inſpicẽ. Nec obſtat q̄ ſup p̄tacta verba beati iob ſcũs gregori⁹ ſcri

bit Ignis infernalis concrematione͂ habet ꝫ lume͂ no͂ ha
bet fla͂ma illa co͂buret ſed tenebras no͂ expellet Na͂ ſubdit
ibidem q̃zuis ignis illic ad ꝯſolatione͂ non lucet tm̄ vt ma
gis torqueat ad aliquid lucet quia ſequaces ſuos ſecu͂ in
tormentis fla͂ma illuſtra͂te reprobi ſu͂t viſuri Ignis itaqꝫ
qui in obſcuritate cruciat lume͂ ad tormentu͂ ſeruat Deci/
ma pena inferni eſt turpiſſia͂ horribiliſſia͂ ac fetidiſſima diſ
poſitio loci cuiꝰ turpitudini ꝛ fetori immundicie ꝛ horrori
nulla cloaca nulla putredo nullu͂ deſertu͂ nullu͂ cadauer po
terit ꝯpari ꝑut de hoc infra pleniꝰ diſſeretᷣ Undecia͂ pena
e͂ pena da͂ni videlicꝫ care͂tia beatifice viſionis ꝛ ꝑuatio o͂is
ſalutis inopia maxia͂ deſpatioqꝫ extrema de quibus infra
dicetur Alie q̊ꝫ plurime pene ſunt in da͂natis videlicet me/
ror dolor ꝛ pauor meror de bonis omiſſis dolor de tormen
tis ſupꝑ p̄ntibus pauore de malis futuris ꝛ nu͂q̃ꝫ terminum
habiturꝰ Inſupꝑ ineffabilit̃ odiunt deu͂ ꝛ inuident beati/
tudini eius ac oim̄ electoru͂. Amplius ſicut tulius ſcribit
octo genera penaru͂ erant in legibꝰ humanis ꝛ in iure ci/
uili Damnu͂ vincula u͂bera talio ignominia exiliu͂ mors ꝛ
ſeruitus q̃ omnia in da͂natis exiſtunt Eſt na͂qꝫ in eis da͂/
num qm̄ ꝑdideru͂t ſummu͂ infinitu͂ ꝛ inco͂mutabile bonu͂
videlicꝫ deu͂ ꝛ vniu͂ſa ſpiritalia dona eius gra͂ꝫ ꝛ virtutes
gloria͂ ꝛ ſalute͂ De pena verberu͂ dictum eſt De quibus et
ſalomon ꝓuerbiorum decio͂ nono ayt. Mallei ꝑcucie͂tes
parati ſunt ſtultoru͂ corporibꝰ. De pena talionis in apocal
habetur Qua͂tu͂ glorificauit ſe ꝛ in delitijs fuit tm̄ datum
illi tormentu͂ ꝛ luctum quod non eſt intelligendum q̄ſi in
inferno aut etia͂ in purgatorio non ſit maior afflictio pro

peccato ꝗꝫ in vita hac fuit delectatio in peccādo ſed ↄpatio il
la intelligēda eſt in genere quia quo maioꝛ eſt in peccādo
voluptas eo penalioꝛ infligitur ꝓ peccato calamitas. De
pena vero ignominie ſcriptū eſt ꝓuerbioꝛū xvi. Turpitu/
dinem ⁊ ignominiā ↄgregat ſibi iniquus ⁊ obpꝛobꝛium
illius nō delebitur Vn̄ ꝑ iheremiā ꝓteſtatur dn̄s Dabo
eos in obpꝛobꝛiū ſempiťnum ⁊ in ignominiā eternā que
numꝗꝫ obliuione delebitur De pena exilij exponitur illud
Et clauſa ē ianua ⁊ qđ iudex dictur⁹ ē ꝓicite eū in tn̄bꝛas ex
teriores Atꝫ vt qđ loquitur yſayas Tollatur impius ne
videat gloꝛiam dei De pena moꝛtis infernal̕ fertur apocal̕
xxi. Pars id eſt retributio ⁊ merces omniū iniquoꝛū erit
in ſtagno ardēti igne ⁊ ſulphure qđ eſt moꝛs ſcđa De pe
na ſeruitutꝭ ayt beatiſſim⁹ ꝑnceps apl̕oꝝ Iniqui ſunt ſer
ui coꝛruptionis/ xp̄s quoqꝫ iohānis viij. Omnis qui fa
cit peccatū ſeru⁹ eſt peccati Poſtremo p̄dictis conſonat qđ
in legēda ſancti iohānis apl̕i recitatur q̄admodū iuuenis
quidā a ſancto iohanne apl̕o reſuſcitatus a moꝛte multa
narrauit de gl̕a ꝑadiſi ⁊ de toꝛmentis inferni De quibus
ſpecialiť octo narrauit q̄ ↄtinētur hijs metris ¶ Vermes
⁊ tenebꝛe flagellū frigus ⁊ ignis Demonū aſpect⁹ ſcelerū
ↄfuſio luctus. Ecce q̄ ⁊ quāta ꝗꝫ incōꝑabil̕ ⁊ imēſa atqꝫ
ꝑpetua ē miſeria pena infelicitas dānatoꝝ ⁊ certe qui ex p̄/
dictis deſcriptionib⁹ earū non ꝑterretur obtenebꝛat⁹ ⁊ ob
ſtinatus eſt coꝛde nec ſpecialiť ſentit ſed moꝛtu⁹ eſt verūpta
men recipiſcat ⁊ de vicioꝛū ꝓfundo emergat atꝫ ad iſta cō
ſideranda erigat oculos coꝛdis ⁊ omnis quē adhuc pec/
catum delectat hoꝛum ↄſiderationē ⁊ timoꝛē imp̄mat ſue

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169 G 64

menti vt ſaltem tantorū horrore ſuppliciorꝝ retrahat᷑ a vi-
tijs ꝛ ad ſalutaria dirigatur Qui āt iam viā introiuit vir
tutum ex horū ꝯſideratioē oēm inſtabilitatē ꝛ torporē abici
at ymmo cunctis credentib⁹ vertātur in nauſeā ꝛ horrorē
cuncta oblectamēta carnalia vanitateſqꝫ ſeculi per que ad
tantas peruenitur calamitates inferni

¶ De vniūſalitate infernaliū tormētorꝝ ¶ Articul⁹ xli.

Dabo eos in vexationē ꝛ maledictionē ꝛ inſtupo
rem ꝛ ſibulum et in obprobriū ſempiternū eo ꝙ
nō audierūt v̄ba id eſt p̄cepta mea nō impleue
runt dicit dn̄s ihȩremie xxix. ¶ Hoc requirit diuina iuſti
cia ꝙ ſicut pctōr toto corpe et aiā ꝛ oīb⁹ mēbris corpis ac
virib⁹ aiē deum offēdit ſic in inferno puniat᷑ in oīb⁹ iſtis
Illaqꝫ mēbra ꝛ vires in quib⁹ plus viguit impia delecta
cio ꝛ q̄ magis ſeruierūt pctātis horribili⁹ atꝫ acerbius pu
nientur vt luxurioſi impudēdis guloſi ac garruli in lin-
gua ꝛ vētre tūc ergo ſinguli ſenſ⁹ exterioēs ac interioēs et
alie vires ſingul'r ꝛ p̄pis affligētur ſupplicijs Erit in appe
titu ſenſitiō inſenſatiſſim⁹ furor fātaſia ꝓteruia. inuidia.
mordax. rācor amar⁹. t'ſtitia opp̄mēs. timor penetrās. do
lor abſorbēs. pctōr em̄ videbit ꝛ iraſcet᷑ dentib⁹ ſuis fremet
et tabeſcet Erit q̊ꝫ in eis irrōlis ꝯcupiā q̄ ad carnalia t're-
na ꝛ vana iniquiorꝝ vicioſis affectib⁹ obierunt afficiētur
actu vl' habitu. Erit item in eis penitētia de peccat non in
q̄ztū pctā ſunt inhonoratiua offenſiuaqꝫ dei vilia ac turpia
in ſeipīs ſed in q̄ztum p peccata meruerūt ac inciderūt tot ꝛ
tantas miſerias Tunc penetrabūt eos torſiones ꝛ doloēs
incōꝑabiliter penalius q̄ꝫ ꝑturiētes Denigrata erit facies

eorum ſup carbones ⁊ vultus cōbuſti vultus eoꝝ. Tunc
leuabunt² in conchis ⁊ reducētur in ollis feruentibꝰ habe
bunt miſerrimi ꝯturbationē ⁊ compreſſionem in cerebro.
planctū in oculo. ſtridorē in dentibus. fetorē in naribꝰ cla/
morem ⁊ vlulatū reſultatioēs in auribus. ſitim in lingua
famē in ſtomacho. vincula in manibꝰ ac pedibus. ⁊ nunc
infernal' incendij ardorē nunc intollerabilia frigora in ōni
bus mēbris Intellectꝰ erit plenus errore ⁊ falſitate exceca
tione erroneiſq; iudicijs Et vt ſcūs ait iheronimꝰ Nichil
poterit cogitari niſi ad qd̓ eū impleuerit vis doloris. ita ꝙ
nichil poterit ꝯſiderare ex cuius cōſideratioē poſſit aliquo
mō mitigari acerbitas afflictionis Ea vero q̄ auget miſe
riam bene attēdet vt ꝙ dānatio erit et'na ꝙ ōipotenti reſiſte
re nequid ꝙ electi ſūt pleni ōni felicitate ⁊ gl'a ex quibꝰ cō/
ſiderationibꝰ ꝯcipiāt dānati grauiſſimā deſpationē ⁊ odiū
dei atq; inuidiā beatoꝝ Sicq; volūtas dānatorū erit odio
dei plena de beatitudine electoꝝ inuidia ⁊ obſtinata in ōni
malitia. Meōres qꝫ erūt p̄teritarū deliciaꝝ ⁊ vanitatū q̄s
amauerūt ⁊ habuerūt ⁊ triſtabūtur ꝙ eis āplius nō poterint
frui Hinc ait gregoriꝰ Miro ⁊ horrendo mō erunt in miſe
ris dolor cū timore ardore cū obſcuritate ⁊ in eoꝝ afflictioē
ipa tormēta a ſuis q̄litatibꝰ diſcordabūt eo ꝙ creatoris vo
luntate miſeri diſcordes fuerūt Eſt in eis mors ſine morte
finis ſine fine defectꝰ ſine defectu quia eorū mors ꝑpetue vi
uit finis eorū inceſſabiliter incipit ⁊ defectus deficere neſcit.
Mors perimit nec extinguit dolor cruciat ⁊ pauorem non
fugat Beniq; q nunc ad libitū ſuum liberius euagantur
diſcurrūt ſaltant chorizāt plaudūt equitant ⁊ ad vicia ꝑp

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169 G 64

rant tunc arcius ⁊ violẽtius et̃nis vinculis conſtringẽtur
⁊ in ãguſtiſſimis foueis ac cauñis tenebũtur ꝯcluſi ⁊ quã
to quis nunc in ſenſib⁹ ac ſenſibilib⁹ habũdantius ac vi
cioſius delectatur tãto tunc in ſenſib⁹ acerbius et̃naliter af
fligetur · O q̃liter tunc affligẽtur in viſu qui mõ in aſpectu
mulierũ ſpectaculoꝝ choꝛearum ⁊ ꝯſilium vanitatũ impie
gloꝛiantur q̃liter tunc affligetur auditus eoꝝ qui in cãtu
lenis ⁊ muſicis in verbis vicioſis ⁊ vanis in fabul' ⁊ ſcurri
litatibus mõ letãtur q̃liter tunc affligẽtur in tactu ⁊ guſtu
lubrici ⁊ guloſi qualit' ab aĩabus mõſtruoſiſſimis ac tur
piſſimis ſerpẽtibus bufonib⁹ ⁊ draconib⁹ ãplexabuntur
trãſfodientur ⁊ torq̃buntur ⁊ maxime hi qui in vicijs cõ
tra naturã ſceleratiſſime inquinãtur Penſem⁹ q̃ꝫ ineffabi
lis pena eſſet a magno dracone capi ꝯſtringi pedib⁹ eius
inuolui ſpiris ⁊ venenis ei⁹ trãſfigi ⁊ in tali ſupplitio ꝑma
nere q̃le ergo erit tormẽtũ ab infernalib⁹ feris ac beluis ſer
pentibus baſiliſcis bufonib⁹ ⁊ draconibus in ſempiternũ
excruciari Erũt enĩ hec oĩa in inferno ſiue ꝑ veritatẽ nature
ſiue ꝑ equiualentiam pene Aduertãt hec homines molles
⁊ delicati delicijs aſſueti ac teneri qui nunc moꝛſum pulicis
ferre non queũt qui flãmam cãdele in digito q̃ſi gladium
hoꝛrent ac fugiunt qualit' ſuſtinebũt penas p̃fatas ymmo
et reuera vnicuiqꝫ noſtrũ moleſtiſſimũ eẽt ꝑ vnũ annũ cũ
indefinenter ⁊ ſine coꝛpis reuolutione iacere in lecto molli
qualit' ſuſtinere poterim⁹ p̃fata tormenta · Deſpiciamus
ergo virilit' ac conſtãter mũdana ſolatia carnalia oblecta
menta vniuerſaqꝫ vana ac impia · et artam viam ſalutis
penitẽtie oꝑa exercicia ſancta virtutum feruent' aggredia

mur confidẽtes in dño ⁊ eius implorãtes auxiliũ nec dene
gabit nobis adiutoriũ suũ sicut eñi veraciter dixit Arta ẽ
via salutis ⁊ rursus nisi penitentiã egeritis oẽs simul pibi
tis Ita vere locut⁹ est Omnis qui petit accipit Itẽqꝫ iu/
gum meũ suaue est ⁊ onus meũ leue Ex hijs ꝯsideratio
nibus quidã cõpuncti sũt ⁊ pũsi q̃admodũ nobiles qui
dã pueri religionẽ ingressi sũt qui cũ a deceptorib⁹ amicis
rogarẽtur exire quia delicati nutriti nõ possunt rigorẽ claus
tralis vite sufferre sagacit̃ rñderunt. Nã vnus taliũ dixit.
Si rigorẽ ordinis ac penitentie nequio tollerarẽ inferni sup
plicia q̃liter tollerabo Alter rñdit quia delicate nutritus sũ
⁊ grauia fere nõ queo poti⁹ elegi ⁊ volo modicũ istũ rigo
rem pp̃ti ꝑpt̃ deũ q̃ꝫ p⁹ vitã pñtẽ inꝑpabilit̃ grauiora pati
tormẽta Terci⁹ dixit q̄ virib⁹ meis portarẽ nõ valeo auxi
liante grã dei hilarit̃ adimplebo Sic ⁊ fulco ioculator ꝑpen
dens sibi intollerabile eẽ iugit̃ iacere in lcõ mollissiõ ex ti/
more infernaliũ tormentoꝝ intrauit cinobiũ in quo tã lau
dabilit̃ vixit q̄ sublimat⁹ fuit ad episcopale fastigiũ Hinc
quidã scõꝝ patrũ dixit fratri cui molestũ erat sedere solum
in cellula Si futura supplitia rite attẽderes libẽter in cella
solus sederes q̃uis cella tua vmib⁹ eẽt repleta vsqꝫ ad collũ
tuũ Hijs itaqꝫ exẽplis ac documẽtis edificemur

¶ De g̃uitate penarũ inferni ex pte magne ⁊ misere ⁊ de
solatissime societatꝭ dãnatoꝝ ¶ Articulus xlij.

Ululabit moab ⁊ moab vniuersus vlulabit Ysa
ye xv. verbum est cõmune Solatium est mise/
ro habere socium in sua miseria In damnatis
locum non habet ymmo qui in vita pñti sunt familiarius

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169 G 64

ſibi coniūcti in vicijs magis ſe mutuo odiūt in tormētꝭ eo
ꝙ vnus fuerit alteri cauſa aut occaſio maioris dānatōis
Siĺiter q hic carnaliꝰ amāt ſe inuicē ibi ḡuiorē ꝯtra ſe in/
uicem hñt rancorē qꝛ ſe inuicē traxerūt ad tantā calamitatē
Inſuꝑ tāta eſt deformitas dānatoꝝ ꝙ mutuꝰ aſpectꝰ au
get in eis dolorē magis q̄ȝ preſtet ſolatiū Quis q̊ȝ clamo
ribus ac horribilibꝰ apparētibus auget miſeriā mutuam
q̄ȝuis etiā ex inuidia vni cōplaceat dānatio ⁊ erumna al
terius tñ hoc ipm̄ cedit eis in maius ḡuamen quibꝰ ōnia
coopantur in malū verumptñ hijs obici poteſt q̊d ezechie
lis xxxij. habetᷣ vidit eos pharao ⁊ ꝯſolatus eſt ſuꝑ vniū
ſa multitudine ſua ⁊ loquitur ibi ꝓpheta ad lrāȝ de pha
raone ac populo ſuo dānatis alijſq̄ȝ regibꝰ ⁊ eoꝝ exerciti/
bus cōdemnatꝭ ex quorū condēnatione dicit ezechiel pha
raonem eſſe ꝯſolatū de ſua ac plebis ſue dānatione. Vñ
et iheronimꝰ ait. ibidem leuiora eſtimauit ſua tormēto cō
ſortio plurimorū Ad hoc rñdēdū ꝙ in inferno nulla eſt cō
ſolatio fixa ⁊ reputāda qm̄ ex vehementia ⁊ acerbitudine
infernalium tormentorū mox talit̄ abſorbetur vt nulliꝰ ex/
iſtat momēti ⁊ q̄ȝuis ex vna ꝑte aliquātulū cōſolationis
ꝑueniret ex aliorum dānatione tñ ex alia ꝑte atqȝ ex alijs
multis cauſis multo āplius augetur ⁊ agḡuatur eorum
miſeria ex aliorum dānatione q̄ꝫadmodū etiā pena demo
num augmētatur ex dānatione eoꝝ quos trahūt ad vici
a ⁊ tormēta q̄ȝuis illorum dānatione ex inuidia ac mali/
tia cupiūt ⁊ ꝓcurent Hinc legitᷣ de quodā parente q vna
cū filio ſuo fuit dānatus ⁊ oſtenſū eāt cuidā fideli in viſio
ne ꝙ pater ille ⁊ filiꝰ ſuis ſeinuicē ḡuiſſiē afflixerūt ⁊ male

dixerunt Nā pater dixit ad filiū tu m̄ es cauſa tante dam
nationis quia vt te ditarē ⁊ exaltarem tp̄alia ꝯgregaui ⁊
cupidus fui Filius vero dixit ad patrē Tu m̄ es cauſa hu
ius miſerie q̄ꝛ a dei ſeruitute me retraxiſti ⁊ ne te offenderē
manſi in ſeculo hoc adūtant parētes ac ſoboles q ſe mutu/
o amāt carnalit̄ atꝫ in mūdo querūt ſe exaltare·

¶ De diſpoſitiōe loci infernal̄ ¶ Articulus xliij

Dimitte me dn̄e vt plangā paululū dolorē meū
añq̄ꝫ vadā ad t̄ram tenebroſā ⁊ optam mortis
caligine terrā miſerie ⁊ tenebrarꝫ vbi vmbra mor
tis ⁊ nullꝰ ordo ſꝫ ſempit̄nis horror inhabitat iob decimo
¶ Juxta ſcōꝝ patrū doctrinā credendū eſt infernū eſſe in
medio terre vbi etiā ex natura loci eſt vehemētiſſimū frigꝰ
et qm̄ infinita atq̄ꝫ iuſtiſſimā ſapiā dei collocat vnūq̄dq̄ꝫ
in loco ſibi ꝓportionato tenendū eſt q̄ ſicut pctōr in mor/
talibus vicijs iacens vilior eſt ōni creatura inaiāta ⁊ deci
es milies brutis deterior ac corā deo immūdior turpior ab
hominabilior atꝫ fetidior ōni buſone baſiliſco ⁊ cadauere
quātumlibet putrefacto ⁊ vt ait vuilhelmꝰ pariſienſ Nō
eſt in mundo tam feda cloaca ſicut pctōr in quo ſpurcitia
viciorū fetor ſcelerū putredo impioꝝ affectuū ſunt collecti·
Hinc damnatꝰ a ſūmo ⁊ infinito bono a vero deo ab ōni
puritate virtutū in cōuertibiliter ⁊ extreme auerſis in odio
dei ac omni malitia obſtimatꝰ debetur viliſſimꝰ ſordidiſſi/
mus fetidiſſimus obſcuriſſimꝰ infimus ac ſolo aſpectu hor
ribiliſſimꝰ locus eſt iſte locus recte vocatᷣ infernꝰ q eſt ōni
luto ⁊ fece ōni cadauēꝛ ⁊ cloaca ōni pice buſone ⁊ baſiliſco
immūdior intollerabilior atꝫ fetentior qui ab inferendo vo

catur infernꝰ quia inferūtur ⁊ p̄cipitātur in eū reprobi ⁊ in
ſqui inde nūq̄ȝ aſſenſuri vt liberētur Juxta illō iob vij. Si
cut ꝯſumitur nubes ⁊ ptrāſit ſic qui deſcēdit ab inferos non
aſcendet Hic eſt rapaciſſimꝰ ⁊ inſatiabiľ locꝰ De quo loq
tur yſayas Dilatauit infernꝰ aīāȝ ſuā ⁊ aperuit os ſuū vſ
qȝ vllo t'mino Dicitur q̊ȝ ille locus auernꝰ. i. abſqȝ vere ⁊
tꝑatura cū ibi ſit maxima intꝑantia tormentoꝝ ſūmuſqȝ
g̃dus miſeriarū ⁊ oīm̄ refrigerioꝝū defectus Hinc ⁊ plato
in fedrone infernū vocat auernū Nōtur āt tartarꝰ q inter
p̄tatur turbatꝰ qm̄ ille inquietiſſimꝰ locus eſt in quo nulla
eſt requies Sȝ clamor vexatio fletus ⁊ vlulatꝰ vbi altiſſi-
mus pluit ſuꝑ pctōres laqueos vbi ignis ſulphur ⁊ ſp̄s
ꝓcellarū ſunt ꝑs calicis. i. afflictionis p̄uoꝝ Deniqȝ ſicut
ſcūs ayt bernardꝰ Ibi piloſꝰ clamitat ad piloſū vnꝰ ad al
trum demon ad demonē ꝑcute dilacera int'fice veloci' ſpolia
detrahe cito p̄dare De q̊ loco aſſerit huguitio Infernꝰ lo
cus eſt ſine mēſura ꝓfundꝰ ſine ꝓfundo plenus ardore in-
ꝯpabili dolore innumeābili ac pena int'minabili Rurſus
infernꝰ eſt appellatꝰ acheron quia deſolatiſſimꝰ locus ē ab
a ꝙ eſt ſine ⁊ cherōta ꝙ eſt gaudiū Ad qd̓ quidā deuotꝰ
in ſuo tractatu de q̃tuor nouiſſimis allegat aueroim cōmē
tatorem dicentē. In inferno cōtinua eſt triſtitia ⁊ meror
ſine ꝯſolatione Verūptamē bene eruditis in philozophi
a conſtat ꝙ aueroys hoc nō dicat. Fuit enī p̄mo de lege
machometi q̄ꝑadmodū Auicēna ⁊ algazel Poſtmodū ve
ro legē impiiſſimi machometi reliquit ꝓpt' aptiſſiās infeli
citates q̄ in alchorano cōtinētur Spreuit q̊ȝ legē xp̄i ꝓpt'
multa incomp̄hendibilia ⁊ ſuꝑ naturalia q̄ in euangelica

lege habētur Siꝉiter ⁊ vituꝑauit moyſi legē volēs eſſe na
turali lege cōtentꝰ· Sicqȝ dei iuſto iuditio ꝑmiſſus eſt cade
re in multos errores ꝗuiſſiōs· Nā ⁊ ꝓuidentiā ōnipotētis
negauit aſſerens deū inferiora iſta ⁊ actus hūanos neſcire
Animāqȝ humanam mēdaciſſiē dixit eſſe mōꝛlē q̄ȝuis in
tellectū dixit immōꝛlē q̄ꝫ aſſerit eſſe ſbāȝ ſepatā ⁊ vnū in cūc
tis hōibus Aſſeruit item nō eſſe demones q꞉ in intelligen
tijs ſeu āgelis dixit nō poſſe cadere culpā· Hinc negauit
eſſe infernū ac futurū dei iudiciū Sicqȝ hōibus dedit peccā
di audatiā abſqȝ freno ꝗuiſſime ⁊ arrauit· Si āt alicubi
dixit verba ꝑallegata dicit ea nō aſſerēdo ſed forſitā recitan
do Hec āt q̄ dixit poſſū ex ſcriptis ſancti thome alberti egi/
dij ⁊ aliorū multoꝝ ꝓbare ymmo in cōmentis auerois le/
gi hos eiꝰ errores Preterea q̄ȝ horrendꝰ ſit locus infernal'
qui ⁊ gehēna vocatur q̄ſi ſine annis ꝑpetue durās ꝑpende
re poſſumꝰ ex diſpoſitionibus carcerū aliquoꝝ ⁊ aliorū tur
piſſimorum locorū in qbus diu ꝯſiſtere eſſet intolleābilibꝰ
ipā morte ymaginemur ergo lōgiſſimū atȝ latiſſimū cam
pum prorſus infructuoſū arefactum ⁊ incēdijs mult̄ cō/
buſtum ꝓfundiſſimis foueis ⁊ āguſtiſſimis puteis ple/
num q putei ac fouee ſulphureis ignibꝰ ſint repleti yma/
ginemur q̄ȝ cāpum illū ignitiſſimis plenū eſſe caminis ſpi
ritibuſqȝ malignis ⁊ ferociſſimis ac venenatiſſimis brutis
bufonibus draconibꝰ ōniqȝ ſerpentū genē ōni fetore cali/
gine ⁊ horrore atȝ innuēabilibꝰ pctōꝛibꝰ deputatū tot ⁊ tan
tis ſupplitijs in medio igneoꝝ ⁊ ſulphureorū puteorū fo
uearum ⁊ caminorū iacētibus ſuꝑ quos ſedent mōſtruo/
ſiſſimi bufones ⁊ venoſi dracones ⁊ edaciſſimi ūmis qui

miſeros illos tranſfigāt deoſculētur ꝯſtringant corrodant
ꝛ lacerāt Ecce ex hac ymaginatōe aliq̄liter capere poſſum⁹
q̄liter diſpoſit⁹ ſit infernus q̄ indubitāter malo horribilius
penaliuſq; diſpoſitus eſt q̄ȝ excogitare poſſum⁹ q̄admo/
dum eīm patria beatoꝝ padiſus celeſtis ineſtimabilē ha/
bet decorē amenitatē dulcedinē Sic infern⁹ inopinabilē et
incōparabilem habet turpitudinē deſolationē ꝛ fetorem Ad
uertant hec q̄ p̄ciosa ſpeciosa ꝛ amena tabernacula amant
atȝ inhabitāt qui dormiunt in lectis eburneis ꝛ in ſuis laſ
ciuiunt ſtratis q̄liter erit eis cū iniecti fuerint infernalibus
ac ſulphureis puteis ꝛ caminis ꝛ opti beſtijs illis vermi/
buſq; tartareis q̄ nec fumū pati volūt in domo ſua.

¶ De grauitate penarū inferni ꝓpt̄ irrecupabilitatem
tpis hic amiſſi ꝛ damni inde ſecuti ꝛ de materia ꝛ purita
te infernaliū tormētorum ¶ Articulus xliiii.

Inſanabilis dolor me⁹ peſſima plaga mea hec ihe
remie ꝓphete verba dicē poteſt vnuſquiſq; dāna
tus quāuis etiā damnati verā non habeāt ꝯtri/
cionem de ſuis peccatꝫ de hoc tn̄ vehemētiſſime ꝛ incōpabili
ter dolent q̄ temp⁹ huius vite tam infructuoſe ꝛ vicioſe ex
penderūt in q̄ȝtum p hoc tantā ꝓmeruerūt ac receperunt pe
narum acerbitatē ꝛ q̄ hanc negligentiam recuperare non
valent ꝛ q̄ in tam breuiſſiō tpe tantā ſibi mercati ſunt ca/
lamitatē in quo ꝓmereri poterāt ſummā felicitatem Hinc
etenī ſicut in libro ſapiētie legit² dicūt. quid nob̄ ſupbia ꝓ
fuit aut diuitiaꝝ iactātia quid ꝯtulit nobis. ergo errraui/
mus a via veritatꝫ ꝛ iuſticie lumē nō luxit nob̄ ꝛ ſol intelli
gentie nō eſt ort⁹ nobis. Hinc dolēt ſe eſſe natos ꝛ eſſe ac

viuere ⁊ qđ omnib⁹ naturalit̉ appetibile eſt factū eſt eis o
dibile cupiunt nāq̨ non eſſe · ſi poſſint ſeipos int̉ficerēt atꝫ
vt in apocal̉ ꝯſcriptū eſt blaſphemāt deū qui poteſtatē ha/
bet ſup plagas eoꝝ qm̄ inde nō eripit eos ac p̄ dolorib⁹ ſu
is linguas ſuas manducāt· Cūq̨ animus inordinatus
etiā in hac vita ſit ſibi ipi penal̉ ⁊ animi dānatoꝝ ſūt ſibi
ipis penaliſſimi ad portandū ⁊ ipi ſibimetipis ğuiores ſūt
tenebre quia in corde eoꝝ eſt ꝯfuſio maxiā ⁊ deordinatio
ſūma Nā ⁊ odiunt ōne bonū honeſtū ⁊ omni rācore odio
horrore triſtitia deſpatioē maledictione ac blaſphemia crea
toris ſui ſūt pleni Sicq̨ vicijs ſuis cruciāt ⁊ fatigāt rodūt
ac pforant ſemetipos ⁊ ſibiipis ğuiſſimi facti ſūt Inſup
qm̄ purū vno mō vocatur qđ de ſuo ꝯtrario aut de re alie
ne nature nichil habet admixtū · Sicut purū vocat̉ aurū
cui nil de alieno metallo ē mixtū Hinc pena dānatoꝝ dici
tur pura eo ꝙ nulla ꝯſolatio ſpes vtilitas ꝓ ipis dānatis
ſit pene eorū admixta Pene āt vite pn̄tis quātūlibet mag
ne tollerabiles ſūt qm̄ ſunt multiplicit̉ fructuoſe ac medici
nales patiēti Si eas eq̄nimit̉ ferāt valent eīn ad remiſſio
nem culparū ad impetrandū cariſmata grāꝝ ad euaden/
dū futura ſupplitia atꝫ ad ꝓmerendū gaudia et̉na faciūt
quoꝫ hoīeꝫ cautiorē ne peccet ⁊ p eas aſſilamur dn̄o noſtro
ihesu xp̄o ꝓpt̉ nos paſſo · ¶ De pena dāni damnatorum · ¶ Articulus xlv ·

Non mortui q ſūt in inferno quoꝝ ſpūs accept⁹ ē
a viſcerib⁹ eoꝝ dabūt honorē dn̄o ſ; aiā q̄ triſtis
eſt ſup magnitudine mali ⁊ incedit curua ⁊ infir
ma da gloriā tibi dn̄o Baruch ſcđo ¶ Queadmodum

ſūmum hōis bonū ⁊ vera ac plena ei⁹ felicitas eſt deo boni
tatis immēſe frui ⁊ eū clare p ſpeciē intueri Jta ꝑuari hac
fruitiā ac beatifica viſione dei maxima miſeria hominis ⁊
ſūmum damnū ipſi⁹ Hinc carētia beatifice ac beate viſio/
nis dei pena vocatur dāni in damnātis cruciat⁹ vero ignis
ac frigoris ⁊ aliorum infernaliū tormētoꝝ dicitur pena ſen
ſus quāuis autē damnati nō diligāt ſed odio habeāt deū
verū ſanctū ⁊ adorandū atꝫ ab hoc nō cupiant ei vniri nec
eo frui ſcd̄m ꝙ hoc eſſet aliquo mō ad dei honorē laudē et
gloriā cupiunt tñ beatitudinē ⁊ vellent eſſe in regno celorū
in q̄ztum hoc eſſet vtile eis ⁊ euaſio ſue dānationis a qua
maxime eripi cupiūt aut cuperēt ſi eſſet poſſibile Hinc gre/
gorius ayt in omelia Dubiū non eſt quin hi qui in infer
no ſunt ad ſortē beatoꝝ tranſire deſiderēt Vñ vt dictum ē
ante ꝙ in die generał iudicij ꝑmo vocabūtur electi ad reg
num celorum ⁊ in ꝯſpectu reprobꝝ aſcēdent cū glīa ad eter
norum plenitudinē gaudioꝝ vt videāt reprobi quid neg
lexerunt ac ꝑdiderīt ⁊ inde ꝑꝑetue ꝯtriſtētur Deniqꝫ in om
ni pctō mortali duo ꝯſiderātur vnū eſt auerſio mentis a
ſūmo ⁊ incōmutabili bono ⁊ huic auerſioni debetur corres
pondet atꝫ infligit² pena dāni videlicꝫ diuine viſionis caren
tia. Aliud eſt inordinata conūſio mentis ad bonū creatū
caducum ac vanū ⁊ huic conūſationi inique corrñdet pena
ſenſus Sꝫ pena damni peior ac fugibilior eſt q̄ꝫ pena ſenſ⁹
Jdeo ayt criſoſtim⁹ Sunt quidā inſipiētes qui ſibi ſuffi
cer arbitrātur ſi a ſenſibilib⁹ inferni ſupplitijs eruāt² Ego
āt omni pena g̃uior reor a vultu dei repelli ac felici ei⁹ fruitio
ni ꝑuari ⁊ iteꝝ ſi mille gehēnas m̄ ꝑponas nō tamē has

reputo nez abhorreo ſicut a gloſe illiꝰ ſocietatꝫ iocunditate repelli atz exoſum fieri creatori Terribil' eſt gehenna ƺ terribilior facies iudicis ſūmi irata Sz ꝙ omnē vincit horrorē ꝛ terrorē eſt elongatio ſempit'na a ꝯtēplatioē ſup beatiſſiē trinitatis Hinc ayt pſp. Attende ꝙ̄z malū ꝙ̄z miſerū ſit a dei facie ſeparì a gaudio eterne cōtemplationis excludi beatiſſima oīm ſanctoꝝ ſocietate ꝑuari ſempit'neqz morti ꝓfunde fluctuātis gehenne īmergi ab edaciſſimis vermibꝰ eternalit' laniari De hoc ruꝛſꝰ ſcribit criſoſtimꝰ Excludi a bonis eternis ꝛ alienū effici ab hijs q̄ deus ꝑparauit diligentibus ſe tam grauē generat cruciatū ꝛ ꝙ̄zuis exterius nulla flāma torqret hoc ſolū ſufficeret ꝛ meliꝰ eſſet mille flāmas tollerare ꝙ̄z māſuetiſſimā xp̄i faciē iratā ꝯſpicere atqz ab ea ineternū recedere Abhorreamꝰ ergo hoc maximum damnū hoc incōꝑabile malū tā immenſū diſpendiū ꝛ ne aliuo incidamꝰ ſolliciti ſimus ne in via pn̄ti a diuino ſepemur amore ꝑ peccatū mortale ¶ De acerbitate infernaliū ſupplicioꝝ ex ꝑte pacientiū. ¶ Articulꝰ xlvi.

IN ignem dicies eos in miſerijs nō ſubſiſtent in pſalmo Tam in inferno ꝙ̄z in purgatorio duplex eſt pena videlicet pena dāni ꝛ pena ſenſꝰ ꝛ de vtraꝙ̄z aſſerit ſanctus thomas ꝛ alij multi doctoēs ac patres ꝙ minima pena purgatorij ſeu inferni maior eſt maxiā pena huius mūdi Inpmamꝰ hoc cordi ꝛ formidemꝰ dei iudicium Ecce ꝙ̄z ğues ſūt multe pene mūdi huiꝰ ꝛ ſi ꝓ vno minimo pctō mortali tā dura infligit' pena q̄lis ꝛ ꝙ̄z acerbiſſima eſt eoꝝ punitio qui multꝫ ꝛ gṷioribꝰ ſunt inquinati peccatis Preterea ꝯſideremꝰ paſſibilitatē tenerrimā mol/

liſſime carnis hūane q̄ȝ cito ledatur q̄ȝ grauiter ex modica le
ſione affligatur ⁊ q̄ȝto ad maiorem ꝯplexionis equalita/
tem redacta eſt tanto grauiorē habet afflictionē ex reb⁹ leſi
uis p̄ſertim ex igne Cū eñ pena cauſetur in corpe ⁊ in ſen
ſibus eius ex excellētia qualitatū ſenſibiliū rerum ⁊ ex con
trarietate earum ad ſenſ⁹ humanos conſtat ꝙ corpus hu
manū in ſingulis ſenſib⁹ ſuis ineffabilit̄ torq̄atur ex igne
et frigore infernali ⁊ ex ceteris inferni tormentꝭ ſepe p̄nomi
natis in tantū ꝙ q̄ȝuis ꝓ multis peccatis mortalib⁹ ⁊ mag
nis nō infligeretur poſt hanc vitā pena inferni niſi per vnū
diem mirū ꝙ aliquis peccare auderet q̄ȝta eſt ergo iniquo
rum amētia q̄ ꝓ breuibus vanitatib⁹ ac voluptatibus ſe
ipſos exponūt ſupplitijs ſempit̄nis Hinc ayt criſoſtimus
Hic quāta ipa voluptatū vis ꝯpare penis ꝑpetuis Centū
ſi placet annos demus delitijs adde et decies centū q̄ erit ho
rum compatio ⁊ ꝯpenſatio ad et̄nitatem Nōne omne tem
pus huius vite quo quis delicijs fruitur q̄ſi vnius noctis
ſomnū ē ad et̄nitatis reſpectū Nōne delitie trāſeūt velut vm
bra ⁊ celerrime fugiūt tamq̄ȝ nebula ſed pene et̄naliter ma
nent Etiā ſi equale tpis ſpacium eſſet repoſitum delitijs ac
tormentis quis eſſet tam amens ⁊ fatuus q̄ ꝓ vno die delici
arum vellet ſubire vnū diem penarū tantaꝝ cum dolor hore
vnius ducat in obliuionē delitias omniū p̄teritoꝝ dierum
Aduerte o homo quāte āguſtie q̄ȝte calamitates atq̄ for/
midines circūdabunt aiām meā mox vt de corpe exiret q̄ȝ
modo carnalib⁹ deſiderijs ⁊ immūdis delitijs inſipiētiſſiē
ſubdis q̄ȝ delicate ac mollit̄ tractas cur nō auertis qd̄ dn̄s
loquit̄ Qui amat aiāȝ ſuā ꝑdet eā ⁊ qui odit aiāȝ ſuā in

hꝰ mūdo in vitā etńā custodit eā Qui em̄ carnalit́ aīā ꝫ suā
ꝑibit q vero salubrit́ odit ipā ꝫ in refrenādo eā ⁊ castigādo
eternā meretur salutē Cōſidera q̄ꝫ ingens formido valla/
bit eam dū corꝑe relicto dimiſſiſqꝫ ōnibus caris amicis ac
ſocijs domeſticis ⁊ ꝓpinqs cū quibꝰ iā familiarit́ ꝯuſaris
regionē intrabis ignotā ⁊ obuiabunt ibi teterrimi malig
niſſimi crudeliſſimiqꝫ tortores accuſatores ⁊ illuſores q̄liter
accuſabūt te iudici moxqꝫ vt frueris adiudicatus tormen
tis in momēto in ictu oculi rapient te ⁊ penis immergent ·
Hec ꝓinde ⁊ cordi tuo inſcribe ⁊ ſicut nutrix volens puerꝝ
ablactare ſupponit ſinapiū aut ſilē quid amarū vberibus
ſuis q̄tinꝰ infans guſtata amaritudine diſſueſcat vbera q̄/
rere Sic horum memoriā ⁊ horrorē ꝯſiderationē diuini iu
dicij ⁊ eterni ſupplitij impmamꝰ fortiſſiē memorijs noſtrꝭ
q̄tinus quocieſcūqꝫ · temptatio voluptatis cōcupiſcētia car
nis · amor peccādi pulſauerit nos ꝓtinus ex horum meōria
ꝯſideratione ⁊ horrore a vicijs reuocemur ⁊ ōni tēptationi
efficaciter reluctemur Itaqꝫ nō ſit ſides noſtra q̄ſi dormi/
ens ⁊ obſcura ſed viuax ⁊ clara ita vt hec tā fructuoſe pen/
ſemus atqꝫ ſi ea intuiti atꝫ expti eſſemꝰ ſicqꝫ penitētie opera
ſtrennue impleamꝰ verū vt ita agamus cōmendāda ſunt
quedā exempla eoꝝ qui p̄fata viderūt ⁊ experti fuerūt ſup
plitia Recitat āt ſanctus gregoriꝰ in libris dyaligorum de
quibuſdā pſonis huiuſmodi p̄ſertim demonacho virtuo
ſo nomine petro qui ex graui infirmitate defunctus fuit re/
ſuſcitatus ⁊ retulit ſe varia ac horrēda vidiſſe genēa tormē
torum ⁊ loca incendioꝝ innumera Cūqꝫ quidā vellēt eum
in tormentis illis p̄cipitare apparuit āgelus hoc fieri ꝓhi

bens ⁊ dixit defuncto rediet quō de cetero debeas cōuerſari
prudentiſſiē penſa qui reductus ad corp⁹ tantis ſe vigilijs
ieiunijs fletibus orationib⁹ caſtigauit vt eū vidiſſe infer-
ni tormenta conuſatio teſtaretur etiā ſi lingua ſyleret qui ⁊
quoſdā potentes ſeculi huius in illis ſupplitijs ſe cōſpexiſſe
aſſeruit ¶ Refert ⁊ beda de milite quodā defuncto ex diui
na pietate reſuſcitato qui ex tormētis q̄ vidit cōpunctus ac
territus ad defectū confugit vbi iuxta flumen quādam cel
lam ꝯſtruxit in quo flumine ſe frequēter veſtitus voluebat
veſteſqꝫ ſuas vſqꝫ ad carnē ſuam cōgelare ꝑmiſit aut pau
lopoſt calidiſſimū introiuit balneū q̄tinus ex cōtrariorum
variatione ⁊ ſucceſſione penarū durius pateretur qui ab
aliquib⁹ rephenſus ⁊ interrogatus quare hoc faceret dixit
Maiora hijs faceritis ſi vidiſſetis q̄ ego vidi Sicqꝫ vſqꝫ
ad mortē in ſue conuſationis rigore ꝑmanſit. Sic ⁊ ancel
mus recitat de ſacerdote adultero qui cum nauem intraſſꝫ
tanto cōmiſſo facinore a demonib⁹ eſt eiectus ſubmerſus
ac varijs penis dire vexatus Tercio āt die a beatiſſima vir
gine liberat⁹ eo ꝙ matutinas eius cepiſſet legere qn̄ demo
nes eum demerſerunt meritis ac p̄cibus ſacratiſſime virgi
nis ad corpus reductus eſt ⁊ factus heremita rigoriſſimā
duxit vitā ¶ Horum ergo exemplis ad ꝑagendū ꝯdignos
penitētie fructus ꝓuocemur.

¶ De acerbitate penarum inferni ex reuelationibus fide dignis fidelium perſonarum. ¶ Articulus xlvij.

TEſtimonia tua dn̄e credibilia facta ſunt nimis
In pſal'o. q̄admodū incōprehēſibilia ſunt ea
que fides tenet catholica Sic deus omnipotēs ꝑ

euidentiſſima ſigna veritatē eorum copioſiſſime demōſtra
uit nec verū eſt qđ ſapiētie ſcđo impij dicunt. Non eſt qui
agnitus ſit reuerſis ab inferis Multi nāqꝫ ⁊ quaſi innu/
merabiles ſub euāgelica lege ſūt reſuſcitati a morte ꝗ mira
diſpenſatione diuino v̄bo ⁊ ope ſūt teſtati ſe vidiſſe aut etiā
ſenſiſſe atꝫ ad tempꝰ ſuſtinuiſſe penas purgatorij aut infer
ni quorū vnus extitit religioſus quidā in anglia qui a die
cene vſqꝫ ad veſpam ſubbati paſche raptus fuit in ſpiritu
⁊ reuerſus ad ſe mirabilia ac t'ribilia multa narrauit q̄ vi
dit cuiꝰ viſionis hiſtoriā deſcribit non ſolum quidā nota
bilis religioſus ſed etiam reuerēdꝰ pať dn̄s petrus abbas
cluniacenſ. Itaqꝫ frater ille poſt diuturnā ⁊ copioſam vi
ſionem ad ſe reductus inter cetera ait. Ibamus ductor
meus videlicet ſanctꝰ nycolaus ⁊ ego ꝑ viam planam quo
uſqꝫ ꝑuenimꝰ in regionē ſpecioſā viſu valde horrendam in
qua fuit multitudo innumerabil' inenarrabilibꝰ ſupplitio
rum immanitatibꝰ expoſita tamē ab illis ſupplitijs liberā
da quia non erant damnati hij ōnes gemebūt flebant ⁊
eiulabant Innumerabiles penarum ſpecies vidi ibi. Hij
vero torrebantur in igne. hij in ſartagine frigebantur
Hi vnguibus ſulcabantur vſqꝫ ad diſſolutionem compa
gum. Alii puniebantur in balneis confectis ex pice ⁊ ſul
phure aliiſqꝫ liquaminibus ex ere plumbo aliiſqꝫ metal/
lis cum fetore horrendo. Quoſdam vermes monſtruoſi
dentibus venenatis rodebant. Alij alijs tormentorum
atrociſſimis generibus cruciabuntur. Eos vero qui ꝓfu
erunt vidi duplice dolore torqueri. Teſtis michi eſt deus
qui ſi viderē ꝗpiā hominū qui me ⁊ omnes caros meos

omnib⁹ dãnis atq; iniurijs q̄ homini in hac vita poſſunt
irrogare ymmo ⁊ morte affeciſſet vidērē illis ſupplitijs de
putari milleſies ſi fieri poſſet ꝓ eo tꝑalem mortē ſubirem q̄ꝫ
tantis ſupplitijs eũ tradi ꝑmitterē ita menſurã ⁊ modum
doloris et ãguſtie amaritudinis ⁊ miſerie excedũt quecũq;
vidi ibidē Poſt hec ad ſcd̓ꝫ tormētoꝝ locũ deuenim⁹ ⁊ vi
dimus ꝓfundiſſimã vallē in qua erat flumē ampliſſimũ
qd̓ nebulã indicibil̓ exalabat fetoris. Erat q̊ꝫ in ea ignis
q̄ videbatur vſq; ad celũ ꝑtingere atꝫ ex alia ꝑte fuit tanta
ĩmanitas frigoris vt nichil penali⁹ eo me ꝯſpexiſſe putaue
rim Ibi erãt innumerabiles aĩe q̄ nunc in flumē illo̓ feti-
diſſimũ mergebãtur nũc inde erũpentes ignib⁹ inuolue bã
tur inde exeũtes aſꝑrimis frigorib⁹ tradebãtur ⁊ pene loci
iſtius g̃uiores fuerunt tormēt̄ loci ꝑoris tñ ⁊ pene iſte pur
gatorij erãt. Poſt hec venim⁹ ad terciũ locũ purgatorij q
vltra q̄ꝫ mēte ꝯcipi poteſt horribil̓ extitit ⁊ penal̓ ymmo nul
la lingua exꝓ̄mere poſſꝫ minima loci illi⁹ ſupplitia. venim⁹
ergo ad maximũ cãpũ quē opiebat chaos horrendũ cui
admixt⁹ fuit fumus ſulphure⁹ immēſi fetoris. Nebula q̊ꝫ ⁊
flãma inſtar picis nigerrima ſꝑgebat² ꝯfuſe ꝑ campum.
Planities ãt cãpi ſcatebat multitudine vermiũ ſicut area
domoꝝ ſolet iuncis opiri vermes illi ſuꝑ oēm eſtimationē
erãt horribiles mõſtruoſi deformes rictu pauēdi ⁊ narib⁹
ignē excecrabilē exſpirãtes q turmas miſerorũ voracitate
inſaciabili lacerabãt ⁊ ſuꝑ miſeros illos demones curſita
bant ac more inſanientiũ ſeuiebat in eos atꝫ ꝑ ferramenta
ignita eos fruſtrati ꝑ ſingula mēbra trũcabãt nunc oēm
carnē vſq; ad oſſa fundit⁹ abradebãt Nunc igni iniectos

liqueſecerūt velut metalla parū eſt deum teſtor ymmo tāq̄ȝ nichil quicq̄ȝ dicē nitemur de penis loci illi⁹ In breuiſſiō enī tp̄is ſpacio intuebar eos cētum vel āplius penarū diu ſitatibus q̄ȝ ānichilatos ⁊ mox reſtauratos ⁊ iterū fere in nichilū redactos ac rurſus reintegratos. Tant⁹ fuit feruor atȝ edacitas ignis illi⁹ vt tepidū crederes ōne incendiū hu ius mūdi Homines q̄ȝ dirupti ac mortui ⁊ p̄ fruſtra cōminu ti ſub infelicib⁹ cumulati iacebāt qui fetore execrāde putre dinis in tantū cūcta replebāt vt fetulētia illa oēm p̄dictaꝝ penarū excedēt cruciatū. In hiis penis p̄cipue torq̄bātur qui rei erāt ſodomitici ſceleris quos monſtrua q̄dam ingēti a ⁊ ignita viſu horribilia iugit̄ impetebāt ⁊ eos q̄ȝuis max ime renitētes ſibi miſeri cogebāt abhominabile genere ab uſionis int̄ quoꝝ nephādos ꝯplexus miſerrimi illi p̄ dolo re nimio palpitabāt rugiebāt ⁊ vlulabāt tanta vociferati one vt putares totū mundū audire In hiis tormētis in ueni q̄dam m̄ in ſeculo olim notū decretoꝝ doctorē famo/ ſum ab ōnibus hominib⁹ in mūdo hoc honoratū cui vehe menter cōdolens int̄rogaui eundē an ſperaret aliq̄n miſeri cordiā ſe ꝯſecuturū q̄ r̄ndit Ve ve ve ſcio q̄ꝫ an̄ diem iudicij veniā non obtinebo An āt vel tunc incertū habeo Nā mea cotidie augmētatur ⁊ de mille generib⁹ tormentoꝝ q̄ coti die ſuſtineo nichil me ita excruciat ſicut infelix rep̄ſentatio ſodomitici criminis mei quo in p̄ntia oīm hic exiſtentium illudi ꝯpellor q̄m vltra indicibilē ſupplitij mei vehementiā p̄mor et ſpernor intollerabili ꝯfuſione dū in conſpectu oīm de tali ac tanto flagitio execrabil̄r ſio ve ve quis vmq̄ȝ arde ret gloriā ⁊ fauorē quib⁹ in mundo cūctis eram conſpicu⁹

tanta contēptibilitate ⁊ ignominia ꝑmutādos qđ cum di
ceret vidi eum penis innumerabilib⁹ cruciari ⁊ ipis crucia
tibus velut in nichilū redigi · Inſuꝑ in ꝑmo loco penarū
p̄fato vidi rectorē cuiuſdā religioſe ↄgregationis ⁊ erat in
maximis loci illi⁹ tormentꝭ ⁊ nunc in igne nūc in balneis
fedis ſulphure ⁊ pice mixtim feruentib⁹ ḡuiſſima tollera
uit ſupplitia qui int̄rogat⁹ a me cur talia ſuſtineret rn̄dit
potius ꝑpt̄ ſupditoꝝ meorū peccata q̄ꝫ ꝑpt̄ pctā ꝑp̄a ſuſ
tineo iſta ꝑp̄a em̄ peccata crebra ↄfeſſione · diſciplenarū per
ceptione orōibus aſſiduis ⁊ alijs plurib⁹ modis redimē
⁊ caſtigare cōſueui · ſubditis vero debitā nō exhibui diſci/
plinam ex quadā vana formidine ne meo ꝑuarer ꝑmatu
ex reſiſtentia eorūdē · Jdcirco pena mea augetur cotidie
quia illorū peccata que ex mea negligentia adhuc cotidie
incidiunt in me redundāt nec aliquē finem penarū mearū
agnoſco · Minima ſupplitia ⁊ que ꝑ leuibus culpis vt
pro riſu immoderato · ꝑ verbo ocioſo ꝑ cogitatione inani
infligebātur michi valde grauia videbantur · Vidi ibi
quaſdam prunas ardētes indefinenter in ore reuoluere et
ex hoc miſerabilit̄ cruciari pro eo ꝙ herbas aut ſpecies aut
arborū fructus ſumpſerūt voluptatis amore Vide ibi mi
litem quemdā qui diūſa ⁊ magna tollerauit ſupplitia q
auem quādam niſo ſil̄em pugno portabat ꝙ auis illa et
cōquerebatur roſtro ſuo ⁊ vnguibus manū ſuam penali
ter lacerauit qui inludo rapacium auium per quas cepit
alias aues cōſueuit nimiū delectari Vidi quoqꝫ ibi quoſ
dam epiſcopos ḡuiſſimis affligi tormentꝭ quorū ſuppliti
a tangebantur cotidie ex peccatis ſubditorum quos male

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169 G 64

dexerunt nec ipõs debite corripuerũt ⁊ correxerũt Deniqȝ qui
taliter torq̃bantur cõiter erãt incerti an finalit̃ ſaluarẽtur et
q̃ſi deſpabilit̃ fluctuabãt q in tormẽtis ſuis nichil reputa/
bant ita penale ſicut incertitudinẽ indulgẽtie tandẽ ꝑcipiẽ
de nec aliquid ſic mitigauit dolores vt certe remiſſionis fi/
ducia obtinende Deſpatio nãqȝ vniũſis cruciatib⁹ quos
vidi plus cruciat cũctis anguſtijs magiſqȝ ãguſtat ⁊ õni
bus penis ãplius grauat Inſuꝑ ſacerdotes q de ſua incõ
tinentia fuerũt confeſſi ſed ſatiſſactionẽ nõ impleuerũt vidi
innumeris atȝ immẽſis affligi ardorib⁹ ac tormentꝭ Cũqȝ
mirarer ꝙ tam pauci ſacerdotes eſſent in purgatorij penis
reſpcũ eorꝝ qui vbicũqȝ terrarũ caſtitõniã polluũt rñſum eſt
m̃ ꝙ ideo pauciſſimi ibi erãt qꝛ vix aliquis taliũ veram ha
bet ꝯtritionẽ Idcirco oẽs pene h⁹modi et̃nalit̃ dãnant̃.
Interea quid de magnorꝝ viciorũ ſupplicijs dicã cũ ⁊ bo
nos religioſos viderim valde amara pati tormẽta eo ꝙ
ꝯſueuerũt gloriari manuũ ſuarũ decore ac ꝓductor digito
rum nitore Vidi etiã q̃dam ibi potẽtiſſimũ regẽ ineffabi/
libus penis effici. Sȝ et epm̃ q̃dam ibi in tormentꝭ aſpexi
qui in abſcondito interioꝛ hõis fuerat multũ religioſ⁹ ac
pure deuotus q corpus ſuũ aſprimo domãs cilicio ⁊ alijs
cruciatibus ieiunijs diſciplinis vigilijs ſe macerauit in ſe
culo iſto cui ⁊ copioſa erãt in celis repoſita p̃mia ꝑ quem
etiã dñs fecit poſt mortẽ ipſius q̃dã miracula ⁊ tñ adhuc
in penis fuit qꝛ in ſuo offitio ꝑ negligẽtias quaſdã deum
offendit Religioſos ãt abbates ⁊ abbatiſſas q circa cog
natos ⁊ affines ſenſuali erãt amore affecti vidi g̃uit̃ cruci
ari hec pauca ex libello viſionis anglicane ſumpta ſuidẽt̃

oſtendunt q̄ꝫ acerba ⁊ aſꝑa purgatorij ſint tormenta q̄ vt effugere valeamꝰ actibus penitētie inſudare ⁊ corā deo ſꝑ ſollicite ābulare nō negligamꝰ. ❡ De penis purgatorij ſancti patricij ❡ Articulus xlviij

Quod ſcimꝰ loquimur ⁊ qd̓ vidimꝰ teſtamur iohānis t̓cio ❡ Sicut ait ſcriptura In ore duoꝝ aut triū teſtiū ſtabit ōne v̄bū q̄ꝫtomagis in ore plurimoꝝ Itaqꝫ veritatē eoꝝ q̄ credimꝰ de ſupplitijs purgatorij ac inferni deus glo̓ſus ⁊ ſcūs nō ſolū nobis patefecit in diu̓ſis ſcriptur̄ ⁊ viſionibꝰ quorūdā fideliū factis in raptu ⁊ extaſi atꝫ ymaginaria apparitioē ſꝫ ꝑ ꝯteſtationē reſuſcitatoꝝ a morte neqꝫ ꝑ hec tantū ſꝫ ⁊ ꝑ corꝑalē ⁊ exteriorem intuitū aliquoꝝ in carne viuētiū q̄madmodū in hiſtoria ac legēda ſācti ꝯtinetᷣ patritij q cū p̄dicaēt hibernis nec eos ꝑ miracula neꝫ ꝑ minationē futurarū penarum nec per ꝓmiſſa celeſtiū gaudioꝝ poſſꝫ ꝯuerte dicētibꝰ ipis hibernis ſe nūq̄ꝫ credituros niſi aliquis eoꝝ ipa tormēta impiorum ⁊ gaudia elcōꝝ ꝯſpiceret tūc dn̄s meritis ⁊ p̄cibꝰ beati patricij mōſtrauit ei locū foſſā ſeu puteū ꝑ quē intraretᷣ in purgatoriū q̄dd̄ā qd̓ aliqui intrauerīt nec redierūt Aliq vero ingreſſi fuerūt ⁊ regreſſi qui ꝯſtātes manſerūt in fide in ōni q̄ eis euenit tēptatōe ac pena ⁊ q̄ hiſtoria illa de purgatorio ſācti patricij eſt vulgata ⁊ nota nō intendo multa narrare de ea Cōſonat āt hijs q̄ ex viſione āglicana p̄cedenti articulo ſūt relata Inſuꝑ q̄ in aurea legēda ſcōꝝ de purgatorio recitātᷣ eadē ꝯcordāt cū iſtis Breuit̓ āt tangēdo ꝓut in tractatu de purgatorio illo deſcribitur tꝑibꝰ ſācti patricij introierūt q̄ꝫ plures purgatoriū illd̓ qui reūſi vna

nimiter ſunt teſtati ſe ḡuiſſiā ibi vidiſſe ac ſuſtinuiſſe tormē
ta quoꝝ ꝯteſtationes multū roboris ac fidei p̄buerūt p̄di/
cationibus patricij ſācti Poſtmodū miles noīe egemini
purgatoriū illud ingreſſ⁹ p̄mo a demonib⁹ in ignē validiſ
ſimum eſt ꝓiect⁹ ſ; noīe ihū xp̄i inuōto ꝓtin⁹ eſt ereptus
deinde a demonib⁹ tractus fuit ad cāpum latiſſimū omni
dolore atq; miſerijs plenū in quo erāt innumēabiles hoīes
vtriuſq; ſexſus ac diuſe etatis nudi ⁊ in terrā ꝓſtrati ven/
tre humo adherēte q oēs clauis ferreis ⁊ ignitis in terram
trāſfixi extendebātur Int̄ quos ⁊ ſup quos demones ꝑcut
rebant ⁊ flagris acerrimis miſeros lacerabāt Cūq; ſup/
plitia illa militi tēptarent inferre ille xp̄o inuōto euaſit quē
ꝯſequēter traxerūt ad aliū campū maiori miſeria plenum
in quo ſicut ⁊ in p̄cedenti cāpo innumerabiles erāt reſupi/
ni iacentes ſup quos ſedebāt dracones igniti qui miſeros
cōmedere videbantur ⁊ lacerare aliorum colla vel brachia
tota ve corpora ſerpentes circūcingebāt ⁊ capita ſua miſero
rum pectoribus imp̄mētes ignitū oris ſui aculeū iporum
cordibus infigebant bufones quoq; mire magnitudinis
ignei ſup quorūdam pectora reſidebāt ſuaq; roſtra d' for/
mia infigētes corda illoꝝ quaſi extrahere nitebātur quos
etiā demones flagris duriſſimis affligebāt Inde traxe/
runt militē ad tercium cāpum qui hominib⁹ diuerſe etatis
⁊ ſexus plen⁹ fuit qui omnes a ſūmo capitis vſq; ad infi
mum pedum ita erant clauis ꝑfoſſi vt in eorū corporibus
nullus locus vacuus apparet qui nec vocē emittere poterāt
niſi inſtar laborantiū in extremis ventoq; frigido ⁊ vrente
flagriſq; demonū torquebantur. Poſt hec in quartū cam

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169 G 64

pum militem pertrahebant qui campus ignibus plenus
et omni genere tormentorū fuit In quo quidā cathenis
igneis ſuſpendebantur per pedes quidā per manus alij per
capillos nōnulli per brachia quidam per tybias quorum
omniū capita erant ad yma verſa atqꝫ ſulphureis flam/
mis immerſa. Alij ſuper ignē pendebant vncis ferreis fix
is in oculis vel auribus vel naribus ſeu faucibus aut ma
millis vel pudēdis eoꝝ Alij in fornacib9 ſulphureis cre
mabantur Alij ſup ſartagines vrebātur. Alij vermibus
igneis tranſfixi aſſabantur ad ignē. Alij liquefactis po
tabantur metallis. Oiā genera tormentorū q̄ excogitari
queunt erāt ibidē Eiulatus ⁊ clamores vniuſoꝝ illorum
quos audiuit nec lingua exp̄mere nec ſenſ9 poteſt mortali
um cogitare Tandē venerūt in domū magnā latam atqꝫ
longiſſimā horribilit̄ fumigantē cuius pauimentum fuit
plenum foſſis rotundis que erant repleti metallis diuer/
ſis feruentibus ⁊ ignitis liquorib9 in quibus non modi/
ca hominū multitudo puniebatur ⁊ erat immerſa balneis
illis Alij magis alij min9 ſicqꝫ ꝓdiuerſa penaliſſiā ſulphu
rea frigidiſſima ac horribilia loca militē ꝑtrahētes venerūt
ad flumen magnū ⁊ fetidum ſuper qd̊ pons erat a ripa in
ripam qui lubriciſſimus erat vt glaties ſtrictuſqꝫ valde vt
in eo vix poſſet quis figere greſſū atqꝫ in tantam altitudi/
nem ꝓtendebatur vt horribile eſſet oculos ad eum erigere
quē miles xp̄o inuocato cū firma fide cepit incedere ⁊ quo
altius ꝓceſſit eo pontē repperit latiorē quē cū demones vi
diſſent pontē libere ꝑtranſire tantꝭ clamorib9 aerē ꝯcuſſerunt
vt horror illi9 clamoris intollerabilior militi videretur quꝫ

quas ante ſuſtinuit penis Sicq̃ꝫ ꝑtrãſito ponte oñſa ſunt ei gaudia beatoꝝ quibꝰ viſis purgatꝰ a vicijs ad hoīes huius ſeculi eſt reuerſus

¶ De eadem materia ex tondali viſione ¶ Articulus xlix·

Caſtigo ne in iuditio vt nõ tibi videar innoxius nõ ãt te faciã in ɔſũmatioē ihieremie xxx· ¶ Cõſonãt p̃narrat̃ q̃ legũtur de tõdalo milite q̃ feria q̃rta vſq̃ꝫ ad ſabbatũ iacuit q̃ſi mortuꝰ nullo vite ſigno apparēte in eo niſi q̄ꝫ modicꝰ calor in ſiniſtra eiꝰ latere ſeu pectore a curioſe tãgētibꝰ ſenſiebatᷣ Infra qđ tēpus ductus ab angelo vidit ⁊ ſenſit mag̃ ⁊ acerba ineffabiliaq̃ꝫ tormēta Uenit ergo cũ ãgelo ad vallē terribilē tenebroſã mortis caligine cooptam ardētibus carbonibꝰ plenã habentē operculum ferreũ totum ignitũ ſpiſſitudinis q̃ſi ſex cubitoꝝ cuius fetor ineffabilit̃ affligebat Deſcēdebat ãt ſuꝑ laminã illã mltitudo miſerrimarũ aiãrum ⁊ illic cremebantur donec inſtar cremit in ſartagine cremati õnino liqueſcerēt atꝫ qđ g̃uius eſt ita ꝑ laminã illam colabantur ſicut colatur cera ꝑ pannũ ſicq̃ꝫ ⁊ carbonibꝰ ardētis incendij renouabantur ad penas Poſt hec venerũt ad montē mirre magnitidinis magni horroris ⁊ vaſte ſolitudinis ex cuiꝰ vna ꝑte fuit ignis putridus ſulphureꝰ tenebroſus· Porro ex altra ꝑte nix grando ⁊ glacies ⁊ cũ grandine ventus t̃ribilis affligebanturq̃ꝫ aiē in hijs penis ⁊ de igne ſulphureo ꝓicebãtur ad frigora illa ⁊ viceũſa de frigoribꝰ in flãmas ſulphureas Demones q̃ꝫ tortores habebãt furcas ferreas ignitas acutiſſiãſq̃ꝫ tridētes quibꝰ aiãs iugulabãt ⁊ agitabãt in penis Deiñ venerũt ad vallē t̃ribilē ꝓfundiſſimã caligino

ſam de fetor ineſtimabil' erūpebat ⁊ flumē ſulphureū erat
in ea mltitudo q̄ȝ infeliciū aiārum patiētiū ibi indicibiles
penas Inde venerūt ad t'ribilē beſtiam q̄ acheron appella/
tur de cui⁹ ore inextinguibil' ignis diffundebat' ⁊ incōpa
bilis fetor atȝ de vētre beſtie audiebat' planct⁹ ⁊ vlulatus
viroꝝ ac mulierū intus dura tormēta luentiū Dixitqȝ an
gelus tondalo de hac beſtia ait ſcriptūa abſorbebit fluuiū
⁊ nō mirabitur ⁊ habet fiduciā q̄ influat iordanis in os
eius Cūqȝ angel⁹ ⁊ aiā ſtarent añ os beſtie āgelus repen
te diſparuit ⁊ mox demones tāqȝ rapidiſſimi canes deſo/
latam ⁊ flagellatā animā traxerunt in beſtie ventrē qualia
autē ⁊ q̄ta tormenta paſſa ſunt ibi etiā ſi ipſe nunc taceat
in colore vultus eius ⁊ morum cōuerſatione monſtratur.
Paſſa namqȝ eſt ibi morſus ⁊ ferocitates canū vrſorū leo
num ſerpentiū ⁊ innumerabiliū aliorum incognitorū ani/
malium monſtruoſorū demonū ictus aſperitatē frigoris fe
torem ſulphuris ac alia multa Poſtmodū vero venerunt
ad terribile ſtagnum ſuꝑ qd erat pons ſtrictus dixitqȝ an
gelus per pontem iſtū te ire oportet nec vacua ibis ſed vac/
cam indomitā tecum duces quā compatri tuo furata es.
Tunc anima plorās ait nunc ego miſerrima quō potero
trāſducere vaccam in tali periculo vbi ſtare nō valeo Vi/
dens aūt q̄ euitare nō poſſet accepit vaccā ⁊ nitebatur eam
ad pontem ꝑtrahere vacca vero reluctabatur ⁊ cū ſtaret aiā
cadebat vacca ⁊ cū ſtaret vacca cadebat aiā. Sicqȝ verſa
vice mō ſtabāt modo cadebāt donec ad mediū pontem ve
nerunt ibi obuiabit eis quidā manipulos portans quos
fuit furat⁹ qui rogauit aiāȝ ne pontem ꝓoccuparet ecōtra

iſta rogauit ne iter qđ tam laborioſe ꝑ pte compleuit ſibi ꝓhiberet Cūq̨ȝ diu ſic ſtarent plangentes viderūt ſe neſci entes qualiter mutuo ptrāſirent · Cum autē aiā pontem trāſiſſet apparuit ei angelꝰ eam confortās ⁊ duxit eam ad alia horribilia loca ⁊ tormēta grauiſſiā omnibus penis p̄/ ſcriptis ineffabilit̄ acerbiora ꝑut in libello qui viſio tōda li nūcupatur deſcribitur de quo ad vitādū ꝓlixitate ſuffici at pauca hec tetigiſſe

¶ De eadē materia ex libello de vita criſtine mirabilis ¶ Articulus .L.

Mirabilis deꝰ in ſāctis ſuis in pſal̄o ¶ Uitā ad mirabil' ūginis criſtine q̄ ꝑ excellētiā mirabil' ap pellatur deſcripſi vir lrātus religioſus ac nobil' de ordine fratꝝ p̄dicatorū qui etiā edidit librū q coīter apum vocat' Jtaq̨ȝ vir ille in exordio ſue hyſtorie de criſtina mi rabili introducit teſtimoniū dn̄i iacobi achonenſ epiſcopi poſtea cardinal' q de criſtina hac ſcripſit q̄ ⁊ iſte vir pleniꝰ de ea ↄſcripſit Deniq̨ȝ nata fuit in opido trudonis ſācti vt aliqui dicunt vel de villa noīē bruſcem ſita iuxta opidum memoratū Recordor q̊ȝ ꝙ dum in pueritia freq̄ntaui in o/ pido illo freq̄nter in ſcolis audiui menſionē de admirabili illa criſtina atq̨ȝ vt dicebatur aliqui tunc vixerūt in ſancto trudone qui nouerunt nōnullos qui ip̄am feminā glorio ſam viderunt in carne Jtaq̨ȝ cū in pueritia fuiſſet defunc/ ta ⁊ celebraretur miſſa ꝑ ea repente de feretro ſe erexit ⁊ tra bem eccleſie celerit̄ inſtar auis aſcendit recedēs ibi vſq̨ȝ ad finem miſſe fugerūtq̨ȝ oēs in eccleſia ip̄a ſic aſcēdente demp ta eius ſorore finito miſſe offitio ex adiuratione ſacerdotis deſcendit de trabe ⁊ ab amicis interrogata quid ei accidiſſȝ

reſpondit Mox vt fui defuncta duxerunt animã meam an
geli ſancti ad locum tenebroſum ac horridum animabus
hominũ plenum · tormenta que ibi vidi erant tam crude/
lia ⁊ acerba vt nulla poſſit lingua exprimere ⁊ eſtimante
me ꝙ eſſet infernus angeli ſancti dixerunt purgatorium
eſſe· Deinde ad metuendũ tormenta inferni me perduxe/
runt Vidi autẽ in vtroqꝫ loco multos michi antea notos
Poſt hec ducta ſum in ꝑadiſum ad thronũ maieſtatis di
uine · Cumqꝫ vidiſſem dñm michi cõgratulantẽ ineffabi/
liter ſum gauiſa putãs me ibi ꝑpetue ꝑmanſurã· Dixitqꝫ
dñs Reuera hic mecũ eris cariſſima filia mea Verũpta/
men optionẽ do tibi an velis nunc mecum manẽ an reuer
ti ad corpus atqꝫ in eo ꝑ opera penitẽtie ſatiſfacere ꝓ aïabus
quas in purgatorio conſpexiſti ⁊ eos qui adhuc viuũt in
corꝑe edificare ſicqꝫ cũ meritoꝝ augmẽtis rediẽ ad me Ad
qđ ſtatim rñdit me pro hac cauſa velle ad corpus reuerti·
Moxqꝫ dñs electioni mee congratulãs iuſſit me corpi red
di Nunc ergo nõ ꝑturbemini ex mirabilibꝰ q̃ eſtis viſuri in
me ex eo tꝑe cepit pñtias hoïm fugere ꝑſertim quia vicio/
rum hominũ fetore minꝰ affligebatur ⁊ aſcendit volauit ⁊
ſedit freq̃nter ſuꝑ ſũmos arborũ ramos ⁊ ſuꝑ altitudines ec
cleſiarum ac turriũ Cũqꝫ ꝓpinqui eius putarẽt eã obſeſſã
⁊ eam cepiſſent ⁊ cibũ ei negaſſent ipſa quadã vice dominũ
exorauit ꝓ refectione ⁊ cõfeſtim ex virgineis eius vberibꝰ
lac manauit quo refecit ſeipſam · Deinde cepit ſe in arden
tes fornaces ꝓicere in quibus pre doloris vehementia hor
ribiliter exclamauit nec tamẽ ea egrediente leſio appãebat
frequenter ꝓiecit ſe in ignem vel manũ aut pedem tam diu

in igne tenebat ꝙ ſcdm curſum nature potuiſſet in cinerem
redigi ſepe intrauit cacabos grandes buliente aqua reple-
tos vſqꝫ ad renes aut vbera ⁊ ceteris mēbris aquā calidiſ
ſimam ſuperfudit in quibus penis clamauit velut parturi-
ens· ſub aquis congelatis interdum māſit per ſex dies cō
tinuos Non numq̄ꝫ ſtetit ſub rota molendini ita ꝙ aqua
cadebat ſuꝑ caput ⁊ corpus ipſius etiā tempore hyemali
atqꝫ aliquādo cadebat ſuꝑ rotam molendini circueūtem
nec tamē apparebat leſurā in corpore eiꝰ quāuis inſtar ali
orum grauiſſime affligeretur In rotis reoꝝ frequēter in
flectebat crura ⁊ brachia ſua nec tamē dum deſcēdebat ap
paruit in ea fractura Inter latrones ſuſpenſos loqueo ſe
ſuſpendit ⁊ pendebat ſuſpenſa duobus aut tribus diebus
Multociens intrauit mortuorū ſepulchra ⁊ ibi defleuit ho
minum vicia· Medijs noctibꝰ ſepius ſurgens ꝓuocauit
canes tocius opidi ſancti trudonis ad latrandū ⁊ inſequē
dum eam ante quos currebā per ſpinas vepres ⁊ tribulos
ita ꝙ toto corpore vulnerabatur ⁊ tamen cum ſanguinem
deleuiſſet nullum leſionis veſtigium in ea apparuit Sic ⁊
per ſemetipām frequenter ſe lacerauit ſpinis ac vepribus·
Multociens dum orando ⁊ ꝯtemplādo accēderetᷣ amore
diuino totum corpus eius ⁊ oiā membra ſua inſtar cere li
quefiebāt ⁊ in vnū globū ſeu ſpecierū corpꝰ ꝯuertebātur ⁊
ꝯtemplatioē finita ad priſtinā formā redibant· Ex hijs
innoteſcit acerbitas tormentorū purgatorij ꝓ quorum re
laxatione ſancta hec virgo ⁊ vere innocens mirabiliſqꝫ criſ
tina elegit in vita hac ſuſtinē tam inaudita in hoc mundo
ſupplicia ¶ De eadem materia ex reuela

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169 G 64

tionibus ſancte brigide ¶ Articulus li ·

DEus multū abire pctm̄ nō patitur iob xxiiij ¶
Spūalia de⁹ manifeſtat hominib⁹ ꝑ corꝑalia q̄
dā Itaqꝫ ſcā brigida q̈rto libro reuelationū ſua
rum ait Videbat᷑ m̄ ꝙ q̈ſi vinculū eſſet ligatum in capite
aiē cuiuſdā peccatoris defuncti ꝑ modū corone ⁊ ſtringeba
tur occiput tā fortit̄ ꝙ ⁊ frons aiē parit̄ iungebatur ocu-
li vero deciderūt a ſedibus ſuis dependētes ꝑ radices ſuas
ad genas Crines q̄ꝫ quaſi ex igne cōbuſti aruerūt Cere-
brum aūt rumpebatur defluēs ꝑ nares · lingua etiā extēde
batur · dentes ꝯprimebātur · oſſa in brachijs cōſtringebātur
⁊ tamq̄ꝫ funes cōtorq̄bātur · · manus q̄ꝫ decoriate ad collū
alligabātur · pectus item ⁊ venter tam fortit̄ dorſo cōiunge
bantur ꝙ coſtis ꝯfractis cor cum ōnibus interiorib⁹ euer
ſum mox crepuit · ſed ⁊ femora pendebant ad latera oſſa āt
confracta extrahebātur eo mō quo tenue filū ſolet in glo-
bum conuolui inſuꝑ alterius anime penā deſcribens · Au
res inquit ipſius erāt q̈ſi ſufflatoria fuſorumqꝫ cerebrum
cum cōtinuo flatu cōmouebant Oculi aūt euerſi appare
bant atqꝫ immerſi ⁊ videbantur ad occiput intus eſſe af-
fixi Os erat apertum ⁊ lingua extracta per aꝑturam nari
um ⁊ dependebant ad labia · Dentes erāt q̈ſi ferrei claui
palato affixi brachia fuerūt longa ꝙ pertingebāt vſqꝫ ad
pedes · manus āle videbātur ꝯprimere quādam pinguedi
nem cum pice ardente Ecce per miſerabiles atqꝫ horribiles
iſtas apparitiones in ymaginaria viſione monſtratas
deſignabantur ineſtimabilia animarum illarum ſuppli-
cia que tamen dānate non erant · Alia multa horrenda

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leguntur in reuelationib⁹ ſancte brigide qualiter anime in-
ferno adiudicate maledixerunt creatori ſuo parentibus ac
ceteris quorum obſequia ad adultam ꝑuenerunt etatem
Poſtremo penſandum ꝙ ſicut corpora electoꝝ hominum
poſt diem iudicij erunt pulcherrima impaſſibilia ſubtilia
⁊ agilia. Sic corpa iniquoꝝ erunt turpiſſima paſſibilia
groſſa ⁊ tarda ponderoſa feda ⁊ fetida.

¶ Q) mali criſtiani multo acerbius torqueātur in in-
ferno q̄ȝ infideles. ¶ Articulus lij.

T Empus eſt vt incipiat iudiciū a domo dei ꝑma
petri iiij. ¶ Legitur q̄rto libro vitaſpatrū ꝙ dū
ſanctus pater machari⁹ ābularet in heremo in-
uenit caput hominis iacens in terra ⁊ dixit ad caput quis
es tu rn̄dit q̄ȝ caput ego fui ſacerdos gentilium. Tu vero
es abbas macharius dei amicus qui habes ſpiritū ſanc-
tum ⁊ quātum diſtat celum a terra tātum eſt ignis ſub pe-
dibus noſtris ⁊ ſuper caput noſtrū ſtantib⁹ autem nobis
in medio ignis vnus nō conſpicit alium ⁊ ayt ſenex cum
fletu Ve homini qui trāſgreſſus eſt p̄cepta dei ⁊ dixit ad
caput Eſt in inferno aliud g̃uius tormentū. rn̄dit caput
mai⁹ tormentū ſubtus nos eſt Et ayt ſenex qui ſūt in eo.
Dixit caput ad eū Nos gentiles qui ignoram⁹ deū habe-
mus modice aliquid miſericordie Hij vero q cognouerūt
deū ⁊ nō vixerunt ſcd̄m voluntatē ipſius ſubtus nos ſunt
⁊ g̃uius puniūtur Quibus dictis ſenex ſepeliuit caput ei⁹
Itaq̄ȝ quanto criſtiani magis cognoſcunt dei precepta
eo grauius peccant et acerbiorem damnationū recipiunt.
Iterum quo plura ac maiora a deo ſortiti ſūt beneficia co-

damnabilior eſt eorum ingratitudo ⁊ trāſgreſſio. Cui enim
plus datum eſt plus ab eo requiretur Preſidentiū quoqꝫ
male viuentiū ⁊ eoꝝ qui alios ſcandalizāt grauiſſiā ⁊ dā
natio ymmo tot eternis dānationib⁹ ſunt digni ꝙ hoīēs
ſcādalizāt Hinc ſicut in libro de obitu ſācti iheronimi reci
tat² vnus trium defūctoꝝ meritis ſācti iheronimi a morte
reſuſcitatorū poſt ſuā reſuſcitationē dixit beato cyrillo epō.
Tantū differt in inferno inter cruciamenta iniquoꝝ cristi
anorum ⁊ paganorū vt paganoꝝ tormenta reſpectu eo-
rum que falſi ⁊ impij ſuſtinent chriſtiani ſint qua ſi nulla
qꝛꝫ ōnino ineffabilia ſint ⁊ a viuentib⁹ incogitabilia et
dignū eſt qm̄ praui chriſtiani graciā dei receperunt inua-
num nec voluerunt a peccatis corrigi dum vixerūt ⁊ exhor
tationes ſcripture ꝓ nichilo reputauerunt

¶ De acerbitate penarū purgatorij ⁊ inferni ex hijs q̄
legūtur de obitu ſācti iheronimi ¶ Articulus liij

Si moyſen ⁊ ꝓphās nō audiūt neqꝫ ſi quis ex
mortuis reſurrexēit credēt ei luce xvi ¶ Iſta ſūt
verba q̄ vt fili⁹ dei teſtatur abrahā pīarcha dix-
it diuiti epuloni dānato Deniqꝫ qꝛꝫ vera ſint ūba hec docet
expiētia Videm⁹ nāqꝫ ꝙ criſtiani vicioſe viuētes nec ſcrip
turis acquieſcētes nō acquieſcūt nec efficacit̄ credūt verbis
nec teſtimonijs nec doctrinis eoꝝ qui reſurrexerūt a mortu
is q̄madmodū etiā ānas ⁊ cayphas ac obſtinati eoꝝ ꝑſor
tes nō crediderūt hijs q reſurrexerēt cū xp̄o ⁊ venerūt in ſcāꝫ
ciuitatē apparuerūtqꝫ mult̄ Itaqꝫ ſcūs cirill⁹ epūs in epl̄a
ſua quā miſit beato auguſtino de miracul' glorioſi ihero-
nimi refert qualit̄ merit̄ electi iheronimi fuerunt a morte

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169 G 64

reſuſcitati tres viri q̄ mox vt reſuſcitati ſūt ceperunt btãrum
gaudia aiãꝝ penaſqꝫ pctõrum tam purgatorij q̄ꝫ inferni
clara voce õnibus p̄dicare Sanctꝰ em̄ iheronimus duxe-
rat eos ſecum in peradiſū purgatoriū ꝛ infernū vt q̄ ibi fie-
bāt patefaceret̄ vniuſis Narrat āt cyrillꝰ antiſtes in p̄fata
ep̄la Quadā vice ad vnū triū illoꝝ iui quē dire lacrimātē
inueniēs int̄rogaui cur in tantū lugeret qui ex verb̄ meis
nullā ꝯſolationē admittēs ꝛ ſepe int̄rogatꝰ tandē mea im-
portunitate victus r̄ndit Si ſcires q̄ p̄ridē exꝑtus ſum iu-
giter fleres q̄les em̄ penas credis eſſe paratas non ſolū dam-
natis ſ3 etiā in purgatorio exiſtētibꝰ. Ad qđ ego puto ꝙ
maiores ſint penis vite p̄ntis ꝛ ille Si oēs inquit q̄ in mū-
do ſunt pene tormēta ꝛ afflictiones cōꝑentur minori pene q̄
illic habetur velut ſolatia appaēbunt Mallet nāqꝫ viuen-
tium quolibet ſi illa ꝑ experientiā noſceret õnibꝰ penis hijs
ſimul ſine remedio cruciari vſqꝫ ad finē mundi quas oēs
homines ab adam vſqꝫ ad pn̄s ſingulatim perpeſſi ſūt q̄ꝫ
vno die in inferno aut purgatorio affligi minori pena q̄
ibi habetur Idcirco cauſa fletus mei eſt timor penarum q̄
peccatoribus iuſte debentur. Scio quippe me peccaſſe in de-
um quem iuſtum eſſe non dubito. Non ergo mireris ſi
ploro ſed potius admirare cur homines qui ſe eſſe morta-
les agnoſcunt tanta hic viuunt ſecuritate neqꝫ verentur pe-
nas illas incidere neqꝫ ſolliciti ſunt q̄liter eas poſſint eua-
dere. Inſuper tanta pena eſt demones intueri ꝙ vnuſquiſ-
qꝫ mortalium potius ſe preberet ardentis flammis arſurū
q̄ꝫ in ictu oculi formas eorum vellet inſpicere quorū flam-
mis nichil penoſius nichil horribilius poteſt excogitari

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169 G 64

aiā quoqȝ mea tam penalit̄ ⁊ acerbe ſeꝑabatur ꝑ mortem a corꝑe ſuo ꝙ certe q̄ȝte fuerint ille preſſure atȝ āguſtie intellectu nō caperet mens hūana niſi vt ego ꝑ exꝑientiā didiciſſet Ecce ex hijs oſ̄ditur veritas ꝓdictorū ſi ergo nec ſummi boni amore neqȝ deſiderio felicitatis eterne volumꝰ vicia declinare ⁊ vitā aggredi virtuoſā ſaltē penaꝝ iſtarum formidine ſtudeamꝰ corrigere vitā / fugere voluptatē / vana odire / ōnipotētiqȝ deo cū metu ac reuerētia deſeruire

¶ Qualit̄ intelligēda ſint ea q̄ tacta ſūt ex viſionibus prenarratis de ſupplitijs animarum in purgatorio ⁊ inferno ·

¶ Articulus liiij ·

Corpus qḋ corrūpitur agg̃uat aiāȝ ⁊ deꝓ̄mit terrena inhabitatio ſenſū multa cogitantē ſapiē ix

¶ Ea q̄ dicta ſūt ex viſione tondali ⁊ monachi āglicani ac aliorū quorūdā poſſet quis prudentium ſeculi huiꝰ forſitā irridere magis q̄ȝ credē ꝙ ſcȝ affirmabāt ſe vidiſſe aiās defunctorū torreri in igne · aſſari in verubus · excoriari · mēbratim cōſcidi · decapitari · frigoribꝰ effici · fetoribus cruciari · bufonibꝰ draconibuſqȝ torq̄ri ⁊ opꝑimi ac cōſimilia corꝑalia pati tormēta cum tñ aiē ſuꝑate ſint incorporales ſubſtātie ⁊ ſpūs ſimplices carnē oſſa ⁊ pellē in natura ꝓꝑa nō habentes Eſt igitur aduertendū ꝙ deꝰ omp̄s vere realit̄ ac penaliſſiē affligit aiās defunctorum ac dem̄ones igne corꝑeo ꝫ qualit̄ hoc fieri queat doctoēs diuerſi ſuper q̄rtum ſentētiarum diuſimode aſſignāt q̄admodū in opuſculo de ꝑticulari iuditio qḋ ſit in obitu ſingulorū diffuſe narraui vbi ⁊ declaraui q̄liter ſint intelligēde viſioēs tondali ⁊ monachi anglicani ⁊ ea q̄ de purgatorio ſancti

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169 G 64

leguntur patricij · longūqꝫ valde iam eſſet illa hic reiterare
Breuiter vero tangendo ſimpliciter · eſt tenendū ꝙ anime
⁊ demones vere atqꝫ duriſſime affliguntur ab igne Mo/
dus vero quo id fit a nobis in vita hac ꝯprehendi nō va
let ſed ex hijs q̄ naturaliter ac ſupnaturalit̄ fiunt aliqualit̄
declarari poteſt Conſtat enī ꝙ anima rationalis quāuis
ſit incorporalis intellectualiſqꝫ forma · naturalit̄ tamē corpo
ri groſſo vnitur ⁊ viuificat illud ita ꝙ corporee paſſiones
redundant in animā ⁊ eam etiam affligunt quo ad vires
eius ſupiores quāuis huiuſmodi paſſiones magis ꝓpe
aſſcribantur ſuppoſito ſic ſupnaturalit̄ ꝑ omnipotentiā cre
atoris anime defunctoꝝ ac demones ita poſſunt vniri igni
⁊ alijs rebus corporeis ſicut punibile coniūgitur punienti
Sicqꝫ ineffabilit̄ dire torquētur a rebus illis non in q̄tū
res ille ſunt naturalia agenda ſꝫ vt ſunt diuine iuſticie in/
ſtrumēta ⁊ q̄uis incorꝑales eſſentie nō caleſiant neqꝫ fri
geſcant eo modo quo entia materialia in hoc mundo nich
ilominus ſupnaturalit̄ ⁊ ineffabiliter ymmo ⁊ incōprehē
ſibilit̄ affligū² calore ⁊ frigoē ⁊ alijs reb⁹ corporeis q̄admo
dum etiam certiſſime conſtat expiētia frequēter edocuit ꝙ
anime adhuc exiſtentes in ſuis corꝑibus acerrime ſunt af
flicte ex intuitu · ymaginatione ⁊ impreſſione corꝑaliū re/
rum vt ignis frigoris horribiliūqꝫ brutoꝝ aut ſilitudinum
rerum illarū ⁊ hoc in ſomno vel raptu ſeu abſtractioē ⁊ ali
enatione ab omni ſenſu ⁊ motu corꝑeo qḋ in quibuſdam
in vigilia contigit id eſt nō in ſomno ſed in abſtractioē q̄
in vigilia cepit ꝑut in exemplis an̄ recitatis eſt manifeſtū
⁊ ſi hoc naturaliter fieri poteſt ⁊ interdū ſupnaturalit̄ fiūt

eſt certiſſime innoteſcit ꝙ ꝑ omnipotentiā dei poſſunt ſpūs
ac aīē defunctoꝝ ac demones a corꝑalibꝰ rebus affligi ac
igne frigoribꝰqꝫ torq̄ri ⁊ tāto intenſius q̄zto ſubtilꝰ ac ſpiri
tualibus q̄admodū etiam virtute diuina ſacramēta eccle
ſie agant in aīāꝫ Preterea de tondalo ꝓbabiliꝰ reputatur
ꝙ in tota eius viſioē aīā eius manſit in corꝑe atꝫ in yma
ginaria viſione vidit ⁊ ſenſit ea q̄ de ipſo narrātur Vn̄ in
libello de ipiꝰ viſione edito legitur ꝙ modicꝰ calor ſentie/
batur a palpātibus in pectore eius tn̄ ꝓpter vehementē ali
enationem aīē ſue a corꝑe ſibiipi apparuit ꝙ anima ſua
fuit realiter a corꝑe ſepata nec hoc incredibile eſt de tonda/
lo cū ⁊ ſanctꝰ apl̄us de ſuo loquēs raptu ſiue in corpore in
quit ſiue extra corpus neſcio deus ſcit· Porro de monacho
anglicano euidenter ꝓbatur ꝙ tota eius viſio fuit yma/
ginaria et anima eius in corpore remanente quia in eius
corꝑe euidentia vite ſigna apparuerūt Hijs ergo ⁊ conſi
milibus monſtrata ſunt aīārum in purgatorio aut deten
tarum in inferno ſupplitia ſub ymaginibus ⁊ ſimilitudi
nibus corporalium rerum ſecūdum ꝙ vtilius capere pote
rant ⁊ reuerſe ad corpus id eſt ad priſtinū vſum ſenſuū
ſalubrius recitare viuentibꝰ quibus ſpiritalia per corꝑalia
declarari oportet· Idem quoqꝫ videtur de hijs dicēdum
que in libello de purgatorio ſancti leguntur patricij corpo
ralibus oculis conſpexiſſe animarū tormenta qualiter au/
tem defendi poſſit ꝙ anima tondali fuerit ſepata a corpore
in viſione ipſius in p̄fato ſcripſi libello ſed verius reor ꝙ
fuit in corpore· Vnde ⁊ auguſtinꝰ in libro de cogitatione
vere vite reſpondet diſcipulo interroganti· Nōne legitur ꝙ

ſepe multe aīē de corpe educte viderint multa loca penalia
amena q̄z ⁊ florida loca ⁊ mltas aiās in vtriſq̄z atq̄z ad cor-
pus reuerſe retulerūt ſe multa audiſſe ab illis Ad hoc inq̄z
Beatus doctor eccleſie auguſtin⁹ trādit Sciendū q̄ ani-
me hee nō penit⁹ corpus relinquerāt ſ; ſenſus tm̄ corporeos
ſuis deſtituerūt offitijs. Corp⁹ āt non ex toto vitali caruit
ſpiritu Hinc q̄ viderant nō res corporee ſ; ſimilitudines cor
porearum verū erant quas reuerſe viuētibus in corpe retu
lerunt Inſup xij. ſup geneſim loquitur auguſtin⁹ Nō vi
deo cur aīā ſimilitudinē habeat corpis ſui dū iacēte corpe
ſine ſenſu nō tm̄ penitus mortuo vidit talia q̄lia multi ex il
la ſubductione vite redditi narrauerūt ⁊ nōſ habeāt ſilitu
dinem illā dum pfecta morte penit⁹ de corpe ſuo exierit Hu
iuſmodi āt ſilitudines dicitur aīā ſeperata habere ſcd̄m q̄
incipit eas Hec pauca hic breuit̄ tetigiſſe ſufficiat de quib⁹
in p̄fato tractatu de pticulari iuditio pleni⁹ eſt ꝯſcriptū

¶ De quarto quatuor nouiſſimorum ſcilicet de celeſti
gloria. ¶ Articulus lv.

Iheſum xp̄m cū non videritis diligitis in quem
nunc q̄z nō videntes creditis vidētes āt exultabi
tis letitia in enarrabili ⁊ glorificata reportātes fi
nem fidei veſtre ſalutē aiārum veſtrarū ¶ Hec ſunt verba
beatiſſimi p̄ncipis apl'orum ſacratiſſimi petri in p̄ma ſua
epl'a. in quib⁹ verbis collaudat fideles. Primo de hoc q̄
xp̄m ihm̄ quē corpalit̄ non viderūt diligunt Scd̄o q̄ cre
dunt in eum quē nō viderūt clare p ſpeciē Deinde tangit
huius dilectionis ac fidei fructū q̄ ſcz videntes ihm̄ xp̄m
clare in ſemetip̄o gaudebūt in enarrabili ⁊ felici iocūditate

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169 G 64

recipientes ſinē fructum ꝛ p̄miū ſidei ſue ac caritatis vīpo
te ſalutē aiārum ſuarū q̄ ſalus eſt clara īmediata ac facia
viſio xp̄i ſcd̄m ſuā deitatē ymmo totius ſupglo̓ſiſſiē trini/
tatis cuiꝰ eſt vna deitas vna eēntia ꝛ indiuiſa poteſtas.
Hinc iohānes xiiij. criſtus ayt. Qui diligit me diligitur
a patre meo ꝛ ego diligā eum ꝛ manifeſtabo ei meipſum.
In quibus verbis ꝓmittit filius dei ſuo dilectori pro pre
mio ſue dilectionis manifeſtationē hoc eſt clarā viſionem
ſui ip̄ius Quicūqꝫ āt vidit vnā diuinam ꝛ increatā pſonā
videt totā ſupdigniſſimā trinitatē nec poſt vna pſona diui
na videri clare per ſpeciē niſi ꝛ alie due pſone per ſpeciē videā
tur. Idcirco cū philippꝰ apl̄s in cena nouiſſima dixiſſet
ad xp̄m. dn̄e oñde nobis patrē. rn̄dit ſaluator Philippe
qui videt me videt ꝛ patrē. Hinc ꝛ deus pater viſionē ſui
filij vnigeniti ꝓmittit p p̄mio homī iuſto eripiā iniges eū
ꝛ glorificabo eū in longitudine dieꝝ replebo eum ꝛ oñdā
illi ſalutare meū De quo ſalutari locutꝰ eſt ſymeon iuſtus
patri eterno Viderunt oculi mei ſalutare tuū. qd̄ paraſti
an̄ faciem oīm̄ populoꝝ Hec beatifica viſio eſt vera ꝛ ple/
na pfecta ꝛ vltimata eterna ꝛ ſūma ſalus oīm̄ intellectua
lium ac racionaliū creaturarū id eſt āgeloꝝ ꝛ hoīm̄ qua
viſione adepta cōtentabitur ꝛ quieſcet deſideriū noſtrum
ſicut tangit ꝓphā dicēdo Adimplebis me leticia cū vultu
tuo Itēqꝫ ſaciabor cum apparuerit gl̄a tua Hanc creato
ris altiſſimi veri dei ac viui facilē cognitionē electi ꝛ ſancti
viri ſūme atqꝫ finalit̓ deſiderauerūt. beatitudinē ſuam ꝛ de
ſideriorum finē ꝛ adimpletionē ꝯſtituētes in ea Vn̄ exo/
do xxxiij. moyſes legitur dn̄m exoraſſe Si inueni graciā

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169 G 64

in conſpectu tuo oſtende michi faciem tuã vt ſciã te Pſalã
quoqꝫ Dñe deus virtutum conuerte nos ⁊ oſtende faciẽ
tuã ⁊ ſalui erimus Atqꝫ aplꝰs paulus Cupio aṗt diſſol
ui et eſſe cum xp̃o Cum itaqꝫ iã determinatũ ſit ⁊ tracta/
tum de tribus nouiſſimis incũbit nunc ſcribere de q̃rta no
uiſſimorum qȯ eſt clara ⁊ beatifica viſio ⁊ fruitiua cogni
tio ſupbeatiſſime trinitatꝫ ſimpliciſſime deitatis. q̃tinus ex
noticia laude ⁊ extollentia tam p̃clariſſiẽ ⁊ ſaluberrime vi
ſionis dei õnipotentis inflãmemur deſiderio eius. atꝫ ex de
ſiderio eiꝰ ⁊ amore tãte felicitatis vitemus ac fugiamus
indeſinenter cũ diligentia maxime quicquid impedire nos
poteſt a tam nobiliſſime ac diuiniſſime viſionis adoptio/
ne id eſt oẽꝫ iniquitatẽ ⁊ culpã q̃ ſola auertit ⁊ impedit elõ
gat ⁊ reicit nos a deo Ideo dixit yſayas ꝓphã Iſte eſt
õnis fructus vt auferatur peccatũ ⁊ denuo Ecce nõ eſt ab
breuiata manus domini vt ſaluare nequeat neqꝫ aggra/
uata eſt auris eius vt nõ exaudiat. Sed iniquitates veſ
tre diuiſerunt inter deum veſtrũ ⁊ vos ⁊ pctã veſtra abſcon
derunt faciem eius a vobis. Deinde ſicut diligens conſi/
deratio mortis ac diuini iudicij ſuo timore retrahit homi
nem a peccatis ⁊ ad penitendum ac iuſte viuendũ inducit
vt iam ante eſt declaratũ ſic vigilans ac intenta conſidera
tio future beatitudinis ſue deſiderio ⁊ amore a peccatꝫ nos
abſtrahat ⁊ allicit ad virtutes ad ſpiritalẽ ꝓfectũ ad pu/
ritatem int̃nam. ¶ Dꝫ pius õnipotenſqꝫ cre
ator ad eandem beatitudinẽ creauit genꝰ humanũ ad quã
in exordio mundi creauit ãgelorum vniuerſitatem ac ſub
limitatem.

¶ Articulus lxi.

IN reſurrexione nō nubent neqȝ nubētur ſ3 ſūt ſicut āgeli dei mathei xxij. ¶ Hec ūba locut⁹ eſt dn̄s noſter ihūs xp̄us ad ſaduceos in quib⁹ ūbis tā git ꝙ poſt diem iudicij ⁊ reſurrectionē cōem hoīēs electi ac iuſti erunt ſimiles angelis ſānctis quo ꝯſtat ꝙ ſicut de⁹ cō didit āgelos ad fruendū eṫnalit̄ ſua deitate eṫna ac bonita te immenſa Sic ad hoc ip̄m conſtituit genus humanum Hinc in regno celoꝝ ex āgelis ⁊ electis hominib⁹ conſti- tuitur vna pfecta ac integra triūphās eccleſia Quēadmo dum etiā ex ſingulis choris āgeloꝝ aliqui corruerunt ita ad ſingulos choros ⁊ ordines inſtaurandos aliqui hoīēs pducūtur ꝑut ſānctus gregorius in omelia de āgelis docet Nec eſt putandū ꝙ aliqui ſimplices erronee putāt ꝙ ho mines nō fuiſſent creati ſi āgeli non peccaſſent. Alioquin ordo vniuerſus non fuiſſet completus nec creatum eſt ge nus humanū ſolūmodo ad reparādum āgelorum ruinā ſed etiā ob alias cauſas videlicet ob complendū ordinem vniuerſi ⁊ quia creator glorioſus voluit cognoſci coli lau dari ac diligi nō ſolum a creaturis intellectualib⁹ a mate- ria ſeꝑatis ſed item a creaturis intellectualibus materiali bus puta hominib⁹ de quibus ꝑ ſalomonē locutus eſt. Delitie mee eſſe cum filijs hominū. Hinc dicit gregorius Angeloꝝ naturā ⁊ hominū ad cognoſcendū ſe condidit deus. Magiſter quoqȝ ſniaꝝ libro ſcd̄o plenius loquens Rationabilē inqͭ creaturā condidit deus ꝗtinus ſummū bonū intelligat intelligēdo amet amādo poſſideat poſſiden do fruatur hoc eſt ꝙ libro de doctrina criſtiana ſānctus aſſeīt auguſtin⁹. Ad hoc facta eſt rationał creatura vt creatorē

ſuum cognoſcat collaudat ⁊ ſeruiat ei ac ꝑfruatur eodem
Propteā hoīēs naturali inclinatioē felicitatē deſiderant·
Cū igitur tanta ſit dignitas hominū qui ad tam p̄ſtantiſ
ſimum finem·ad āgelicam felicitatē·ad eternā ſui glorioſiſſi
mi creatoris fruitionē ad clarā ꝯtemplationē ſunt conditi
Nōne ineffabilit̄ magna eſt ingr̄titudo vilitas atꝫ ſtultitia
carnaliū iniquoꝝqꝫ hoīm̄ qui a ſuo creatore ſe auertentes
ad tantā beatitudinē nō curātes in rebus carnalib⁹ cadu
cis vanis immūdis ac vilibus felicitatē ſuā ꝯſtituūt hoc ē
in voluptatib⁹ carnis·in t̄renis diuitijs·in honore laude ⁊
gloria tp̄alibus trāſitorijs ⁊ humanis Quicūqꝫ em̄ peccat
mortalit̄ creaturā creatori p̄ponit ⁊ in re creata caduca con
ſtituit ſibi finē inherēdo tali rei magisqꝫ creatori ꝙ eſt max
ima creatoris iniuria ⁊ aſpnatio beatitudinis eternal̄ ad
quā nos ip̄e plaſmauit ⁊ tn̄ hoc faciunt oēs ſupbi luxurio
ſi ⁊ auari ⁊ quicūqꝫ peccāt mortalit̄ aut immōrlib⁹ iacent
⁊ manent peccatis De quibus verificat̄ ꝙ ayt ꝓphā io/
hel Cōputruerūt iumēta in ſtercore ſuo ⁊ pſal̄a Corrupti
ſunt ⁊ abhominabiles facti ſūt in iniquitatib⁹ Itēqꝫ ho/
mo cū in honore eſſet nō intellexit ꝯpatus eſt iumētis inſi
pientibus Quicūqꝫ em̄ ꝓpter aliquā rem creatā violat dei
p̄ceptum a creatore ſuo mentē auertit ⁊ āplius amat crea
turam id eſt ſeip̄m ⁊ voluntatē impurā ſeu aliud quid cre
atum vt honorē mundanū ve aurū q̄ꝫ deū Idcirco iniuri
oſus eſt deo ac ſtultus·ſicqꝫ oēs iniqui vocātur ſtulti in di
uinis ſcriptur̄ Et ſūt innumēabiles ſtulti tales quāuis a
mūdo reputētur prudentes in quib⁹ regnat viciū puerilita
tis qm̄ ſicut pueri infātuli plus amāt poma ⁊ pira q̄ꝫ aurū

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169 G 64

et p̄ſcioſiſſimas gemmas Sic hoīes tales plus amant q̄
runt ⁊ ſeruant carnalia ⁊ t̄rena q̄ȝ ſummū ⁊ inuariabile
bonū ⁊ p̄clariſſima dona ſpūs ſancti. De quib⁹ ſalomon
ↄteſtatur Stultoꝝ infinitus eſt numer⁹ Sȝ reſpice o ho/
mo inſipiens ⁊ inḡte recipiſſe a tāta inſania ad creatorem
tuū reūtere dignitatē tibi deſup condonatā aduerte qui ſū
me ac adorāde trinitatis ymagine es ornatus ⁊ ōnipoten
tis ſimilitudine inſignitus. cur quid brutis aſſimilas ym
mo peccādo viliorē ac peiorem beſtijs cūctis te efficis. Qui
p̄cioſo ſanguine ⁊ acerbiſſima paſſione ac morte vnigeni
ti filij dei redēptus es a dānatione eterna/a iugo peccati/
a ſeruitute dyaboli/cur perdis teipm̄ pditione ꝑpetua/cur
ꝓ volūtate ſpurciſſima ꝓ fallaci honore ꝓ terrenis diuitijs
ad infernū trahentibus vendis teipm̄ dyabolo/⁊ iugo pec
cati ac demonum ſeruituti te ſubdis q̄ ad celeſtē atq̄ȝ ange
licam beatitudinem es creatus/ad dei altiſſimi fruitionē ⁊
gloriā ordinatus/cur in trāſitorijs ⁊ carnalibus tuā po/
nis felicitatem ⁊ ea plus appetis queris ac colligis q̄ȝ bo/
na ſpiritualia ac diuina celeſtia ⁊ eterna Qui in baptiſmo
conſecratus es deo ⁊ cariſmatibus ſpiritus ſancti fulcitus
quare te tradis peſſimo inimico ⁊ tātis te inquinas vicijs
Cur ei acquieſcis conſentis ⁊ ſeruis qui nil aliud querit
q̄ȝ dānationem tuam eternam ⁊ boni ſapientiſſimi ac fide
liſſimi qui creatoris ⁊ ſaluatoris conſilia abicis. documen
ta recuſas. p̄cepta tranſgrederis Attende quāta ſit iſta p
uerſitas. q̄ȝ infinita fatuitas. q̄ȝ dānabilis ⁊ enormis in/
gratitudo Redi ergo ⁊ penitentiā age. vera m beatitudinē
indeſinenter deſidera ⁊ exquire. Noli in eorum numero

cōputari qui vitā noſtrā putauerunt eſſe luſum ꝛ ꝯuerſa
tionē vite ad lucra eē ꝯpoſitā ꝛ oportere vndecūqꝫ acquirē
etiā ex iniquo ¶ Qj beatitudo ſcōꝝ in clara ꝛ
immediata viſioē dei ꝯſiſtēs ſit ineffabilit̄ glo̊ſa iocūda
deificatiua atqꝫ digniſſima ¶ Articulus lvij.

CArisſimi nūc filij dei ſumus ꝛ nondū apparuit
quid erimus ſcimus qm̄ cum apparuěit ſimiles
ei erimus quia videbim⁹ eum ſicuti eſt ꝑma io
hannis t̄cio ¶ Videmus in omnibus qꝫ ex vnione potē
cie cum obiecto cōuenienti ac bene ꝓporcionato oriatur de
lectatio ꝛ quāto obiectum fuerit magis cōueniens ꝛ ame
num tanto maior iocūditas generatur in potēcia ipſū ap
ꝓhendente. Sic em̄ viſus delectatur in pulchro conuenien
ti ꝛ ameno viſibili atqꝫ audit⁹ in dulciſono ꝛ optima ſim
phonia pariliqꝫ concentu. Guſtus ꝛ delicato cibo ꝛ potu
tactus quoqꝫ in ſuis obiectis. ꝛ adoratus in ſuaui odore
Ecce qꝫ vehementer aliqui delectātur in diſcātu. in eloquen
tia. in muſicoꝝ conſonātia inſtrumentorū. Similit̄ qui/
dam miro modo letātur res pulchras inſpiciendo Natu/
rali em̄ eſt delectari pulchra cernendo. ꝛ quo res exterior ex
tat formoſior tāto eſt ad inſpiciendū ꝛ intuendū iocūdior
Nōne delectabile eſſet videre iuuenē tam ſpecioſū vt ſalo/
mon fuit ꝛ adonis ac paris tamen ſi tam pulchrū inſpice
remus ꝛ ſupueniret alter decies pulchrior mox oculos a/
uertēmus a ꝑmo ꝛ in iſtū decies pulchriorē viſum defige/
remus multoqꝫ plus delectaremur in eius intuitu qꝫ in pri
mi aſpectu Si vero ſupueniret tercius centies pulchrior ꝑ
mo aut ſcd̄o nonne priorum pulchritudinē intueri ac am

mirari ꝓtinus ceſſaremus ⁊ terciū iſtum cū ingenti delecta
tione ac admiratione aſpiremus Cōformiter ſi quartus
intraret millies ſpecioſior tercio in huius quarti aſpectu tota
admiratioē ⁊ grandi delectatione ſuſpenderētur oculi noſ/
tri exteriores Sicq3 aſcendēdo quo maior eſt pulchritudo
rei viſibilis eo ad intuendū extat amenior Cū ergo deus
excelſus ſit penitus incompabiliter pulchrior ⁊ infinite ſine
omni menſura ſpecioſior vniūſis ac ſingulis creaturis ſi/
mul acceptis etiā ſi centies millies eſſent plures ac pulchri
ores q̄3 ſunt: certum eſt ꝙ incōpabiliter ⁊ ꝓſus ineffabilit̄
delectabile ⁊ iocundū ſit deum verum ⁊ glo̅ſum in ſemetip
ſo clare ⁊ immediate conſpicere· atq3 in ſua puritate ⁊ cla/
ritate immenſa viſum mentis indefinenter defigere Preſer
tim cū in ip̄o non ſolū ſit pulchritudo tam ſūma ⁊ infini/
ta ſed etiā omnis perfectio ſine menſura ac termino hoc eſt
immenſa dulcedo ſanctitatis ſapientia omnipotentia pie/
tas caritas beatitudo Ecce ſi iam in mūdo eſſet homo tam
ſapiens ſicut eſt angelus ſanctus vel vt ſalomon fuit quā
tum optaremus illum conſpicere ⁊ audire quēadmodū
ſcriptū eſt tercio regum ꝙ omnes reges terre deſiderabant
videre faciem ſalomonis vt audirent ſapientiā eius· Si
militer ſi eſſet in mundo vir tam fortis vt ſampſon aut her
cules vel tam victorioſius ſtrennuus ac robuſtus in p̄lijs
vt iudas extitit machabeus multum cuperemus illum vi
dere· Item ſi aliquis eſſet in terra tam ſāctus atq3 tanto
rum patrator miraculorum vt fuit digniſſim⁹ petrus prin
ceps apoſtoloꝝ nonne ardentiſſime deſideraremus hunc
intueri· ꝙ ſi aliquis eſſet nunc inter hoīēs viuens in quo

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169 G 64

ōnia iſta ſimul conſiſterent qui ſcilicet tam ſapiens eſſet vt ſalomon tam fortis vt ſamſon tam victorioſus vt machabeus tam ſāctus ⁊ in miraculis tam excellens vt petrus apoſtolus nonne ad illū videndū totus cōcurreret mundꝰ et tamē hec ōia eſſent in illo finite ac mēſurate. ¶ Cur ergo nō accendimur ad ꝓmerendū ⁊ optinendum facilem dei aſpectum in quo omnia iſta ſunt cū excellentia ōnifarie infinita q̄ꝫ clare ⁊ per ſpecie ē intueri tāto eſt deſiderabilius atqꝫ iocundius quāto ipē pre vniuerſis ac ſingulis creaturis ē purior pulchrior dignior ſapientior potentior melior dulcior ⁊ in omni perfectione ac felicitate ſublimior. Qui facit mirabilia magna ſolus ⁊ magnalia ac p̄clariſſiā opera quorum non eſt numerus. Nōne mirū mirabile ac deflendum eſt ꝙ tanta ē ignauia excecatio ⁊ accidia noſtra ꝙ ad mirādum hoc infinitum ⁊ ſuppulcherrimū bonum ad ſeruiendū tam ſuperdulciſſimo bono ad exiſtendū cum domino deo creatori ſaluatori ac patri noſtro non ā plius inflamamur nec feſtinamus in cuius viſione ⁊ fruitione tota noſtra ſalus conſiſtit ⁊ dignificatio maxima. quāuis eīn ſimiles ſumus deo per dona nature quia per intellectū voluntatem atqꝫ memoriā ad dei ymaginem ac ſimilitudinem ſumus creati. per dona quoqꝫ gracie ac virtutum ac per opera virtuoſa ymago ⁊ ſimilitudo dei excellentius in nobis reſplēdeat. tamen per dona glorie per beatificā viſionem ⁊ increate bonitatis perfectam ⁊ eternā fruitionem tam excellenter ⁊ ſupernaturaliter ac inſtar āgelorum deo aſſimilamur vt ſanctus iohānes apoſtolus dicat ꝙ ſimiles deo erimus qr videbimus eum ſicuti et hoc eſt clare et per ſpeciē in ſe ipſo

ad inſinuādum q̄ illa aſſimulatio hominis cum deo tāte eſt excellentie vt aſſimulatio per dona nature ac grē quaſi nullius ſit reputationis reſpectu aſſimulationis illius per gloriā. Uita nāq3 beatitudo ⁊ gloria dei in ſeipſo eſt eterna atq3 clariſſiā contemplatio ſue incōmutabilis veritatis ardentiſſiā quoq3 ac perfecta dilectio ſue incircōſcriptibilis bonitatis. Mutua etiā intuitio dilectio atq3 fruitio ſuperbenedicte adorādeq3 trinitatis qua quelibet diuina ⁊ increata perſona aliā eternaliter ac perfectiſſime contemplatur et diligit ⁊ qua ſeinuicem cū infinita complacentia atq3 dulcedine perfruuntur. Idcirco cum homo ad beatificā deitatis viſionem ac plenā fruitionem pertingit tunc vita ſua eſt ſupernaturaliter ac ineffabiliter ſimilis vite ac felicitati et glorie dei tunc eñ inauertibiliter ac ſplendidiſſiē ſtat intentus ſinceriſſime contemplationi ſūme veritatis ardentiſſime quoq3 dilectioni diuine ac increate bonitatis ⁊ iocundiſſime fruitioni infinite dulcedinis dei

De multis et magnis atq3 innumeābilibus gaudijs beatorum — Articulus lviij.

Replebitur in bonis domus tue ſāctū eſt templū tuum mirabile in equitate in pſalo. Beatitudo ⁊ glā omniū elcōꝝ in regno celeſti pncipalit in ɔtēplatione clara deitatꝭ ɔſiſtit ſicut iā patuit Sꝫ ex ɔtemplatōe illa prouenit ſāctis multiplex gaudium Primū ⁊ maximum eſt gaudium de ipſa deitate. Cum eñ ſācti in patria celeſti deum ardentiſſime ac ſinceriſſime diligāt ymmo incompabiliter plus atq3 ardentius q̄3 ſeipſos vniuerſaſq3 creaturas certum eſt q̄ de infinita pfectione beatitudine ⁊

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169 G 64

excellentia dei maxime glorientur ⁊ omnipotenti creatori de
omni ſua maieſtate dignitate ⁊ gloria ſumme ⁊ ineffabi/
liter congratulentur ymmo ⁊ incompabiliter plus letantur de
omni ſublimitate ſapiētia opulentia ⁊ felicitate ipſi⁹ q̄z de
beatitudine ꝓpria Deniqꝫ ꝙ non ſolum ſic gloriantur de at
tributis inuariabilis deitatis ⁊ abſolutis pfectionib⁹ dei
videlicet ſapientia omnipotētia pulchritudine ſātitate pie
tate opulentia iuſtitia ⁊ dulcedine dei· Sed etiam deſuper
digniſſima trinitate· Uident enim clariſſiē queadmodū
pater eternus vnigenitum filiū ſuum comphenſiue ⁊ lim
pidiſſime conſpicit ⁊ cum infinita caritatis ardore eternali
ter diligit non minus vtiqꝫ q̄z ſeipſum ⁊ qualiter vnigeni
tus filius patrem ſuū eternum perfecte cognoſcit intuetur
ac amat infinito amore ⁊ cum iocunditate ac cōplacentia
prorſus immenſa qualiter etiā pater ac filius taliter intuē
tur ac diligunt ſpiritū ſanctum ⁊ ſpirit⁹ ſanctus patrem ⁊
filium Contemplantur etiam qualiter fili⁹ generatur a pa
tre ⁊ quō ſpiritus ſanct⁹ ꝓcedit a patre ac filio Ecce de hac
ſuperbeatiſſime trinitatis mutua intuitione dilectione com
placentia iocunditate fruitione ⁊ de emanatione ⁊ cōmu
nicatione illa ad intra omnes ſancti in celis ſumme ac ſua
uiſſime ⁊ omnino ineffabiliter gaudent· Inſuper ſicut in
eſtimabiliter gloriantur de pulchritudine infinita dei ita et
ineffabiliter gloriantur de infinita ſapientia dei · Sic ergo
gaudēt de infinita ōnipotentia dei atꝫ immēſa opulentia
eius ⁊ eodē modo de ceteris pfectionib⁹ ⁊ ꝓpetatib⁹ eius
vtpote de pietate iuſtitia felicitate bonitate libertate ⁊ beati/
tudine ei⁹ Preterea in ꝯtemplatione dei inenarrabilit̄ gau

dent ſcōm ꝙ deus eſt ens eis ſumme ⁊ incōꝑabiliter ꝯue-
niens. Eſt eñ deus in ſeip̄o ens ſereniſſimū trāquilliſſimū
delectabiliſſimū in infinitū pure atꝫ totaliter bonū amabile
deſiderabile pulchrū ſuaue liberale opulentū iuſtum at pi
um omniqꝫ creature maxime neceſſariū vtile ac honeſtum
qm̄ ſine cōſeruatione ipſi⁹ non poteſt aliqua creatura ad
momentū ſubſiſtere atqꝫ ab ip̄o deo ꝓcedit ⁊ dependet om
nis ſalus grā atqꝫ ꝑfectio cuiuſlibet creature. Ideo dicit
glo͛ſus ⁊ ſanct⁹ auguſtin⁹ Deus ē ens ōni mente create be
ne diſpoſite ꝯuenientiſſimū ac delectabiliſſimū Hinc men
tes ſanctoꝝ ex immediata clara ⁊ amoroſa vnione cū deo
concipiunt ineſtimabilit̄ magnā delectationem trāquilli-
tatem ꝯplacentiā contentationē ⁊ pacem que exuꝑat om
nem ſenſū Amplius p̄ter hec gaudia gaudent de beatifica
viſione ⁊ glorioſa fruitione dei tamq̄ꝫ de ꝓp̄a beatitudine
⁊ ſuꝑnaturali ac maxima ꝑfectione ac dignitate deſuꝑ e-
is conceſſa Reflectunt namqꝫ conſiderationē ſuam ſuꝑ ſe
ipſos Sicqꝫ conſiderāt vniuerſa dona ipſis a deo collata
cum graciarum actione pleniſſima. Dumqꝫ intuentur
ſeſe eſſe tam beatos ⁊ glorioſos tam ſublimatos ⁊ inauer
tibiliter fonti totius felicitatis vnitos indicibiliter gaudēt
de ipſa beatifica viſione atqꝫ fruitione quam habent de
omni gloria ipſis donata quoniā vident ſe eternaliter ſe cu
ratos tamq̄ꝫ perfecte ditatos ꝙ plenarie contentātur ⁊ ha
bent quicquid deſiderant ⁊ q̄ꝫuis anime beate nōdum ha
beant in re corpora glorificata ⁊ quedam accidentalia p̄
mia que aſſectant hec tamen habent in expectatione certiſ-
ſima. Inſuꝑ quāuis multitudo angelorum ſanctorum

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169 G 64

electorum quam hominum ſit nobis in hac vita innumerabi-
lis incomprehenſibilis ac incerta Nichilominus quilibet ſanc
tus in celo cognoſcit et ſcit vniuerſos ac ſingulos ciues ce-
leſtes et quoniam omnes ciues celeſtes amant ſe inuicem valde
ardenti amore conſtat quod vnuſquiſque eorum gaudet de feli
citate et gloria vniuſcuiuſque ſui conciuis ſicut de beatitudi-
ne propria et quo maior extat gloria ſuorum conciuium atque quo
maior eſt mutuus amor ſibi inuicem eo cordialius eis con
gaudent atque vehementius congratulantur. Idcirco ex hac
parte vnuſquiſque ſanctorum in celo habet tot gaudia glorioſa
quot ſunt angeli ſancti in nouem ordinibus angelorum et
quot ſunt anime ſancte in regno celorum Ecce quanta eſt be
atitudo et gloria electorum qui innumerabilia gaudia habent
magna et dulcia glorioſa et pura quorum quodlibet ymmo mi
nimum maius eſt cunctis delitijs carnalibus ac munda
nis. O quam vere et ineffabiliter beati ſunt qui habitant in do
mo tua domine in domo illa celeſti in qua melior eſt dies
vna ſuper milia. O quam beatus quem elegiſti etiam interim
quicquid patiatur. O vos miſeri amatores huius ſeculi
nequam et carnes immunde amatores inſanie voluptatum ma
gis quam dei reſipiſcite penitentiam agite et contemptis immun
dis delitijs ad tantam beatitudinem aſpirare eius deſideri
o et amore valeſcant vobis vana ſolatia atque oblectamenta
carnalia Nolite tantam amittere gloriam propter vilem et bre
uem leticiam. Ecce mundus tranſit et concupiſcentia eius
gloria autem celeſtis eternaliter perſeuerat Certe cum bonitas
pulchritudo et perfectio dei infinite excedat omnem bonita-
tem decorem et perfectionem creatam iocundatio que oritur ex

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169 G 64

immediata ꝑceptioē boni ac pulchri tā infinite excedet oēm
delectationē ꝓcedentē ex ꝑceptione creati. ſi autē incorporū
vnione tanta cōſiſtit voluptas qualis eſt illa iocunditas
q̄ eſt immediata pura ⁊ clara vnio cū deo. Non tantū ex
cedit vniuerſū occeanum vnam guttā ⁊ in quātitate quā
tum excedit iocunditas illa ſuperna vniuerſa delicias que
vnq̄ꝫ in mundo fuerunt ſunt et erunt.

¶ De multis ex quibus ꝑpenditur q̄ꝫ inenarrabiliter
magna. ſit beatitudo pulchritudo ornatus ⁊ gloria sanc/
torum in celo. ¶ Articulus lix.

I Nebriabuntur ab vbertate dom⁹ tue ⁊ torrente
voluptatis tue potabis eos in pſalō ¶ Ineffa/
bilis magnitudo felicitatis ſanctorū ex multis ꝓ
batur p̄mo ex hoc q̄ꝫ nulla pura creata nec cherubin nec ſe
raphin fuit digna ⁊ apta eam hominib⁹ recuperare ac ꝓ
mereri ſed cū p̄mi parentes hanc beatitudinē ꝑdidiſſent ſi
biipſis ac poſteris ſuis ipſemet vnicus filius dei verus deus
factus eſt homo vt in hūanitate aſſumpta recuparet hu/
mano generi felicitatē ⁊ glām iſtā q̄admodū in euāgelio
ꝯteſtatur Ego veni vt vitā habeāt id eſt vt credentes ꝑ me
um aduentū vitam grē obtineant in p̄nti ⁊ habundāti⁹
habeant hoc eſt vitā glorie ſorciātur in futuro Hinc ſcrip/
tum eſt iohānis x̊cio Non miſit deus filiū ſuum vt iudicet
mundū ſꝫ vt ſaluetur mund⁹ ꝑ ipſum Nō vtiq̄ꝫ vnigeni/
tus filius dei eterno patri eq̄lis ꝓ ꝑua re aut modica cau/
ſa venit in mundū per incarnationis miſteriū vtpote aſſu/
mendo humanā naturā ymmo beatitudo hec electoꝝ cum
ſit īmediata ⁊ clara fruitio boni ſūmi ac infiniti eſt q̄dāmō

dignitatis immenſe Ideo ſanctus thomas dicit ꝙ quã/
uis nulla pura creatura ſit infinite dignitatis tria tñ ſunt
in rebus creatis q̄ quodãmodo infinite dignitatis exiſtũt
Primũ eſt xp̄i humanitas quia aſſumpta eſt ad pſona
le ⁊ increatum eſſe verbi eterni hoc eſt vnigeniti filij dei De
quo ſcriptũ eſt In principio erat verbum Scõm eſt bea/
tiſſima virgo maria qm̄ facta eſt genitrix veri dei qd̄ ē dig
nitas q̄ſi imenſa Terciũ eſt beatitudo ſanctoꝝ cũ ſit vt dic
tum eſt immediata infiniti boni fruitio ¶ Nõ ergo negli/
gamus nec ꝑuipendamꝰ beatitudinē iſtã ꝑpt̃ vanã pſpi
tatē aut vilē dilectacionē vite pn̄tis ymmo ꝑ ea adipiſcen
da õnis labor nob̄ dulceſcat õnis penitētia placeat õis ad
uerſitas cũ gaudio tolleret᷑ q₂ re vera vt ait apl̄s Nõ ſũt
ↄdigne paſſionis huiꝰ tp̄is ad gl̃a₃ illã. Vñ ⁊ leo papa
diſſeruit Nullꝰ labor durus nullũ tempus longũ videri de
bet quo gloria eternitatis acquiritur ⁊ auguſtinꝰ Tãta eſt
inquit pulchritudo ſumme iuſtitie tãta eſt iocunditas lu/
cis eterne hoc eſt incõmutabilis veritatis ac increate ſapiē
tie tãta eſt felicitas celeſtis curie vt etiã ſi nõ liceret in ea ma/
nere diutius q̄₃ vna die ꝑpter hoc ſolũ innumerabiles an
ni huiꝰ vite delitijs atq₃ diuicijs pleni merito ſperneremur
Scđo ꝑpendi poteſt incõꝑabilis plenitudo ac dignitas be
atitudinis electoꝝ ex hoc ꝙ vnigenitus filius dei eã tam p̄
cioſe ac laborioſe emit ⁊ recuꝑauit hominibꝰ Ip̄e etem̄ vni
cus ⁊ om̄ṗs filius dei vniuerſorũ creator qui ſolo imperio
cum gaudio creauit celũ ⁊ terrã nõ ſic reformauit nec ſic li
berauit genus humanũ ſed p̄cioſiſſimo ſãguine ſuo illos
redemit ⁊ laborioſiſſima paſſione ignoiõſiſſima morte re/

cuꝑauit atq̃ ꝓmeruit ei felicitatē celeſtē factꝰ obediens pr̄i
vſq̃ ad mortē Vn̄ locutus eſt/aiām meā pono ꝓ ouibꝰ
meis De quo yſayas p̄dixit Inglorius erit inter viros
aſpectus eius ⁊ forma illius int̄ filios hominū Is enī de
quo pſalmiſta p̄dixit Specioſus forma p̄ filijs hominū ·
ꝓpter nos factꝰ eſt obprobriū hoīm ⁊ deſpectio plebis atq̃
vt recuꝑaret nobis pulchritudinē paradiſi celeſtis lucem
glorie ⁊ claritatē beatifice fruitionis dignatꝰ eſt turpiſſimā
mortē ⁊ acerbiſſimā ſubire ⁊ velut leproſus ac viliſſimus
hominū apparere ac reputari queādmodū rurſum yſay/
as fatetur· Vidimus eū non habentem ſpeciem neq̃ deco
rem vere lāguores nr̄os ipſe tulit ⁊ doloēs noſtros ip̄e por
tauit ⁊ nos reputauimꝰ eum q̄ſi leproſū ⁊ ꝑcuſſum a deo
et humiliatū· Ipſe autē vulneratus eſt ꝓpter iniquita/
tes noſtras attritus eſt ꝓpter ſcelera noſtra hinc glorioſꝰ
p̄nceps apoſtolorū diſſeruit· Non corruptibilibus auro
vel argento redempti eſtis ſed p̄cioſo ſanguine agni im/
maculati· De quo apocal̄ p̄mo ayt iohānes apoſtolus·
Criſtus dilexit nos ⁊ lauit nos a peccatis noſtris in ſan/
guine ſuo et fecit nos deo noſtro regnū ⁊ ſacerdotes· Ne
quaquā putādum eſt ꝙ ſapientiſſimꝰ ille mercator ꝓ per
ua re tātum expoſuerit p̄cium ymmo nō niſi ꝓ incōꝑabili
gloria ſuis electis recuꝑanda tanta fecit ac ꝑtulit Idcirco
nos tanto p̄cio empti non vendamus noſip̄os dyabolo
ꝓ vili nūmo peccati ſed redemptori altiſſimo ſubditi ſimꝰ
ac grati· Tercio ꝑpenditur excellentia beatitudinis ſempi
terne ex hoc ꝙ electi ⁊ iuſte eam tam p̄cioſe emerunt et tot
et tanta ꝓ ea obtinenda fecerunt ac ꝑtulerunt· Pro hac

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169 G 64

nāꝙ3 felicitate martires ſancti innumeābilia at3 duriſſima
tormentorū genera ſponte ꝑpeſſi ſunt ⁊ cūcta q̄ mundi ſunt
ↄtempſerūt Sicut ayt apl's Sancti ludibria ⁊ verbera ex/
perti ſūt Inſup vincula ⁊ carceres lapidati ſūt ſecti ſūt tēp
tati ſunt in occiſiōe gladij mortui ſunt Circuierūt in melo
tis in pellibus caprinis egentes āguſtiati afflicti quibus
dignus nō erat mund⁹ In ſolitudinib⁹ errātes in monti
bus ⁊ in ſpeluncis ⁊ in cauernis terre ꝓ hac felicitate mul
ti nobiliſſimi at3 pulcherrimi iuuenes ac puelle ōnem mū
di ꝓſperitatē ⁊ vanā delectationē ſpernentes ſacras introie
runt religiones ⁊ in clauſtris arduiſſimā vitam duxerūt
⁊ ymmo innumeābiles electi intrauerūt deſerta ⁊ ſolitariā
vitam ducētes angelicā vitam geſſerūt in terris corpa ſua
artiſſime caſtigātes modico pane ⁊ aqua contēti Nō er/
go pigeant nos ꝓ tāta beatitudine paululū laborare car/
nem noſtrā cū vicijs ac ↄcupiſcentijs crucifigere tēptatio
nibus q̄3 viriliť reluctari quia vt ſanctus fatetur apl's Nō
coronatur niſi qui legittime certauerit Hinc leo papa lo/
cutus eſt Nō dormientib⁹ ꝓuenit regnū celoꝝ nec ocio de/
ſidiaq3 torpentib⁹ beatitudo eternitatis ꝓmittetur Quarto
ꝑpenditur ſublimitas glorie hui⁹ ex multiplici teſtimonio
amicorū dei ſanctoꝝ apl'orum at3 ꝓphārum quib⁹ hoc re
uelauit ſpūs ſanct⁹ De hac quippe felicitate yſayas loqui
tur deo Oculus nō vidit abſq3 te q̄ p̄parasti expectātib⁹ te
qp paulus apl's pleni⁹ exp̄mens Oculus nō vidit inquit
nec auris audiuit nec in cor hominis aſcēderūt q̄ p̄parauit
deus hijs qui diligūt eum nobis āt reuelauit ꝑ ſpiritum
ſanctū Hinc genes xiiij dñs ad abrahā ayt Ego ꝓtector

tuus ⁊ merces tua magna nimis Deniq̧ diuino ⁊ mag
no dyoniſio xp̄s in carcere apparēs ſuumq̧ corp⁹ tradēs
accipe ayt h̄ care me⁹ qm̄ merces tua apud me magna eſt
valde Hinc ⁊ exodi t'ceſſio t'cio legi² q̄p dū moyſes dn̄m exo
rauit dicendo Oſtende michi gloriā tuā Dn̄s ei r̄ndit Ego
oſtendā tibi oē bonū·i·meipm̄ Deus em̄ benedict⁹ adorā
dus eſt bonū omnino pfectū in quo eſt omniū bonoꝝ atq̧
pulchrorū ac deſiderabiliū infinita pfectio ac plena poſſeſ
ſio Ideo de⁹ eſt vnū illud qd̄ ſolum eſt maxime neceſſari
um in quo pleniſſiē inuenitur quicquid recte appetit² Si
appetātur diuitie ſi poteſtas ſi ſapiētia ſi voluptas ſi beati
tudo ſi quies ⁊ pax Ipē eſt diues in ſe ⁊ diues in alijs et
opulentie eius nullus eſt finis· ipſe omp̄s ⁊ ſapientie ei⁹
nō eſt numer⁹ nec menſura· ipē eſt fons tocius ſalutis in
quo ſolo rationalis creatura veram et beatā inuenit quie/
tem ⁊ pacē· In ip̄o ergo figam⁹ noſtrā intentionē in ip̄o
ſtabiliamus noſtrā finalem affectionē In ip̄o ſimplifice
mus deſideria nr̄ā ita vt nichil penitus affectem⁹ niſi ip̄m
vel in ipſo ⁊ ppt' ip̄m hoc eſt alia in quātum nobis neceſ
ſaria aut vtilia ſunt ad cōplacendū ei et ad optinēdum be
atificam eius fruitionē Sicq̧ in aduerſis tamq̧ in diuiti
is omnib⁹ erimus gloriātes cū pp̄heta dicētes in deo ſa/
lutare meum ⁊ gloria mea de⁹ auxiliū meum ⁊ ſpes mea
in deo eſt Quinto ppendit² p̄clariſſima gl'a beatorū exor/
natu quē deus omp̄s ōni āno largitur creatur' inanimat'
videlicet pratis arborib⁹ herbis floribus ac lilijs agris q̄
oiā adueniente eſtate ⁊ ſole appropinquāte miro modo re
florent ornantur ac venuſtātur Unde ⁊ mathei ſexto dixit

m i

ſaluator Conſiderate lilia agri quō creſcunt Dico autem
vobis ꝙ nec ſalomon in omni ſua gloria coopertus eſt ſi
cut vnum ex iſtis Si autē fenum agri qḋ hodie eſt ⁊ cras
in clibanū mittitur deus ſic veſtit quātomagis vos mini/
me fidei Si ergo iſta terrena ac infinita ſic reflorent ⁊ pul
chrificātur accedente ad ea ſole in circulo obliquo id eſt ſo
dyaco qualiter ornabūtur ⁊ exhilarabūtur rationales cre
ature cum ortus fuerit eis in celo ſol intelligentie fons ſa/
pientie origo tocius lucis ⁊ gracie obiectū ⁊ cauſa glorie
ac ſalutis ꝑpetue. Quibus malachie tcio dn̄s pollicetur.
Orietur vobis timentib⁹ nomen meū ſol iuſtitie ⁊ ſanitas
in pennis veſtris Ecce qualit̄ arida terra nuda prata inde
cora arbuſta ſuo tempore decorātur ⁊ vireſcunt graminib⁹
floribus folijs virore ſuauitate ⁊ fructibus q̄liter ergo cor
pora electorum in reſurrectione vltima fulſientur claritate a
gilitate ⁊ impaſſibilitate ſubtilitate odore dulciſſimo atq̧
letiſſimo apparatu Ad quod oſtendendū criſtus ante ſu
am paſſionē ſe tranſfigurauit corā tribus apoſtolis ⁊ re/
ſplenduit facies ei⁹ vt ſol Sexto ꝑpenditur plenitudo felici
tatis ac glorie beatoꝝ ex hoc ꝙ muri celeſtis iheruſalem ⁊
angelorum ruina repandi ſūt ⁊ ꝯſtruendi ex electis homi
nibus Si ergo artifices hui⁹ mundi tam pulchre pornāt
rudia ſaxa ex quib⁹ edificāt caſtra ⁊ ſtatuas nōne artifex
ille celeſtis pulcherrime decorabat aīās ⁊ corpa electorum
ex quibus repabit ⁊ complebit celeſtem iheruſalē trium/
phantem eccleſiā curiamq̧ ſupernā Septimo idem ꝑpen
ditur ex conſolatione interna quā deus interdum largitur
in iſto exilio ſuis deuotis quos ſepe tam dulciter viſitat ꝙ

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169 G 64

ſeip̄os nequiunt continere ⁊ vix valeant capere aut ſuffer/
re p̄ carnis fragilitate ita ꝙ ſup̄ ſe ſubito capiuntur ⁊ alie
nati ab omni ſenſu motu aut victu corꝑeo in diuitias glo
rie dei mirabiliter abſorbentur Si aūt dulcis eſt ros ⁊ gut
ta ſuauitatis ſuꝑne q̄ꝫ delicioſus eſt fons ip̄e ſuauitatis
immēſe deguſtatus in ſeip̄o clare ⁊ immediate. Octauo
idem ꝑpenditur ex hoc ꝙ fidelis ac munificentiſſimꝰ deus
ſanctos ſuos in vita hac tam ſublimiter multipliciterqꝫ ho
norat per diuerſa miracula atqꝫ per cultū quē eis impendūt
fideles in tantum ꝙ oſſibus reliquijs pulueribus panni
culiſqꝫ ſanctorum maior impenditur honor q̄ꝫ imparatori
bus regibus aut principibus mundi. Unde merito dix
it ꝓpheta. Michi autem nimis honorati ſunt amici tui de
us nimis confortatus eſt principatus eorum Hunc ergo
opulentiſſimū optimum libēaliſſimūqꝫ omnis boni remu
neratorem totis veneremur precordijs qui primo regum
teſtatur. Quicūqꝫ glorificauerit me glorificabo eum qui
autem contemnunt me erunt ignobiles.

¶ De beatiſſima ⁊ delicioſiſſima refectione ſanctorum
in celo. ¶ Articulus lx.

BEati qui ad cenam nuptiarum agni vocati ſūt
apocal' xix. ¶ Spiritale refectione reficit trini/
tas benedicta vniuerſos ciues celeſtes que refec
tio eſt omni corporali refectione tanto ſuauior atqꝫ preſtan
tior quāto ſpiritus rationalis eſt nobilior corpore ⁊ quāto
cibus ſpiritualis dignior dulciorqꝫ conſiſtit omni corpo/
reo alimento. Recte quoqꝫ refectio iſta cena vocatur ma/
gis q̄ꝫ prandium quia eſt vltima diei cōmeſtio. Dicitur

enim ſpiritalit̕ cena agni id eſt xp̄i filij dei de quo dixit be/
atiſſimus iohānes baptiſta Ecce agnus dei ecce qui tol
lit peccata mundi qm̄ ip̄e per ſuam digniſſimā paſſionem
pmeruit nobis glorioſā illam refectionē ſcd̄m q̄ in cena
ſua corporali nouiſſima dixit apoſtol̕ ⁊ ſub eorum perſona
cunctis fidelib⁹ Ego diſpono vobis ſicut diſpoſuit michi
pater meus regnū vt comedatis ⁊ bibatis ſup menſā me
am in regno Ip̄e em̄ merito ſue ſalutifere paſſionis reſe/
rauit nobis ianuā ⁊ aditum regni celeſtis · Dicitur q̄ꝫ ce/
na nuptiarū agni quia in regno illo ſalutis eterne eccleſia
filio dei pfectiſſime deſponſatur inſepabiliterq̄ꝫ vnitur nō p
fidem ⁊ caritatem impfectā ſicut in via hui⁹ exilij in quo
peregrinamur a dn̄o ſcd̄m q̄ dixit pſalmiſta ad dominū ·
Qm̄ aduena ego ſum apud te ⁊ peregrinus ſicut omnes
patres mei · Sed per beatificā viſionem atq̄ꝫ completā frui
tionem in qua deſponſatioē exhibetur ſponſe hoc eſt trium
phanti eccleſie ⁊ vnicuiq̄ꝫ menti beate nobiliſſima iocūdiſ
ſima eternaliſq̄ꝫ cena q̄ eſt refectio glo̕ſa ſūme confortās de
lectans ⁊ ſine faſtigio ſaciās ſpiritalit̕q̄ꝫ impinguās De
qua in euāgelio dicitur · Beat⁹ qui manducabit panem
in regno dei h̄ panis ē xp̄s qui eſt panis vite · Panis ſup
ſubſtātialis q̄ in ſacramento altaris reficit eccleſiā militan
tem corpe ſuo ſancto ⁊ ſāguine pcioſo ſub ſenſibilib⁹ tegu
mentis Porro eccleſiā triumphātem reficit ſua incomp̄/
henſibili atq̄ꝫ altiſſima deitate cui⁹ beata fruitio etiā dici po
teſt panis ſanctoꝝ atꝫ refectio ⁊ qm̄ glorioſiſſime trinita/
tis vna eſt deitas eademq̄ꝫ cognitio atꝫ actio indiuiſa ad
extra · Idcirco quāuis cena hec ſpecialit̕ xp̄o aſſcribitur

tamē a tota excellentiſſiā trinitate exhibetur cui⁹ refectionis
tāta eſt dignitas vt ip̄emet filius dei affirmet ſe in ea miniſ
traturum ſuis electis ſcd̄m q̄ luce duodecimo loquitur de
ſe ipſo Amen dico vobis q̄ p̄cinget ſe ⁊ faciet illos diſcū
bere ⁊ trāſiens miniſtrabit illis que eſt miniſtratio digna
tionis nō ſubiectionis ſicut interdū ſuperior ex ſua carita
te dignatione ⁊ humilitate miniſtrat ſubditis ſuis ad mē
ſam in hac cena ⁊ refectione beata deus pater ꝑ ferculo op
timo p̄bet ſuiipſi⁹ claram cognitionē non ſolū oſ̄ndendo
beatis ſuā fontalem deliſioſiſſimā deitatem ſed etiā ſuam
paternā fecunditatem ⁊ actionē ſuam ad intra qua ſeip̄m
intelligendo generat eternalit̄ ac inuariabiliter vnigenitū
filium ſuū. Scd̄m ferculū preſtantiſſimū qd̄ exhibet ⁊ ap
ponit eſt manifeſtatio ⁊ illuminatio qua beatos illuſtrat
ad contemplādum ſuā ſpiratiuā fecunditatē ⁊ actionē im
manentem qua ſpirit⁹ ſanctus ab ip̄o ꝓcedit Terciū fer-
culum eſt manifeſtatio qua electis oſtendit q̄z vehementer
dilexit genus humanū dum ꝓ ei⁹ ſalute miſit vnigenitū
filium ſuū in mundū Iuxta illud iohānis iij. Sic deus
dilexit mundū vt vnigenitum filiū daret ſuum vt oīs qui
credit in eum nō pereat ſed habeat vitam eternā. Hec oiā
clare beatifice ac fruitiue cognoſcere intueri atq ineffabiliter
contēplari dulciſſime ſapit beatis ⁊ in eorum intuitu ineffa
baliter accendūtur ⁊ rapiuntur in deū omniq iocunditate
replentur. Inſup filius dei in hac menſa pro p̄mo ferculo
preſtat beatis claram noticiā qualiter ipſe eternalit̄ genēr
a patre ⁊ tamē ꝯſubſtācialis ⁊ coeq̄lis ſit ei. Pro ſcd̄o fer
culo dat eis glorioſā contemplationē ad intelligendū qua

liter ſanctus ſpiritus ꝓcedat ab ipo ſicut a patre. Tereiū quoqꝫ ferculum exhibet eis illuminādo mentes eorum ad cognoſcendū clariſſime ſue incarnationis miſterium ⁊ ſuam glorificatiſſimā hūanitatem ⁊ omnē ipſius felicitatē et gloriā atqꝫ beneficia que per ipſam nobis impendit. In quibus omnibus quātum ⁊ qualiter q̄ꝫ exuberantiſſime ⁊ precordialiſſime glorientur ōnes beati nemo in hac vita plene valet concipere. Preterea in hac beatiſſima refectione ⁊ cena ciuiū ſupernoꝝ ſanctus ſpiritus ꝑ ferculo pͥmo oſtendit mentibꝰ beatorū qualiter ipſe eternaliter ꝓcedat a patre ⁊ filio ⁊ tamē conſubſtācialis ⁊ coequalis ſit eis. Pro ſecundo ferculo eis largitur ſplendidiſſimā iocundiſſimamqꝫ noticiā totius ſupbenedictiſſime trinitatis ⁊ tocius glorie eius ⁊ qualiter cū infinita leticia tres adorande eterne ⁊ increate perſone ſe inuicem eternaliter intuentur amant āplectuntur ac pfruūtur. Pro tercio autem ferculo pandit beatis omnē ſuam caritatē dignationē pietatē munificentiā ⁊ benificentiā circa eos ⁊ qualiter ſua pietate et gracia ſanctificati ſint ⁊ ſaluati ⁊ qualiter dona ſua pſtando ſeipm̄ infudit ac contulit ipis Ecce hijs ferculis feliciſſime mentes ſanctorū habundātiſſime nutriūtur excellentiſſime deificātur ſuauiſſime inebriātur inſupabiliter confirmantur ſupernaturalit̄ nobilitātur gaudioſiſſime contentantur atqꝫ eterna ſecuritate fruūtur De hac refectioē ayt ſponſus in cāticis Comedite amice ⁊ bibite ⁊ inebriamini cariſſimi ⁊ pſal'a. q̄ꝫ magna multitudo dulcedinis tue domine hoc eſt vere māna celeſte habēs in ſe ōne delectamentum ⁊ ōnis ſaporis ſuauitatē ac ſuauitate in ſua fonte per

fecte ꝛ immediate guſtata ꝓrſus deſipit ꝛ infinite ꝯtēpni/
tur ōnis delectatio carnalis venerea guſtꝰ ꝛ tactus q̄ꝫ ſcele
ratiſſimus machometꝰ in ſuo alchorano ꝓmittit cultoribꝰ
ſue legis ymmo ſpurciſſime fecis. O q̄ꝫ p̄clariſſiā eſt cena
illa celeſtis ſpiritalis diuina puriſſiā in qua ſunt tam innu
merabiles pulcherrimi ſapiētiſſimi nobiliſſimiqꝫ cōuiuie
ſe inuicem ardentiſſime diligētes ꝑfectiſſime inuariabilit̄
qꝫ concordes videlicet ōnes ſancti angeli archāgeli princi
patus poteſtates virtutes dn̄atioēs throni cherubin ac ſe/
raphin oēſqꝫ patriarche ꝓphete apoſtoli martires ꝯfeſſo/
res virgines ꝛ ceteri ſancti In qua cena xp̄us ſcd̄m ꝙ ho
mo dei ac hominū mediator reſidet p̄mo loco quia ꝛ ipſe
ſcd̄m aſſumptā humanitatem ab adoranda reficitur trini
tate atqꝫ poſt ipſum reſidet immediate mater eius digniſ/
ſima ſacratiſſiā virgo maria super ōnes angelicorū ſpiritu
um ordines eleuata. Deinde vnuſquiſqꝫ ſanctorum reſi/
det ordinate ꝛ decentiſſime collocatur ſcd̄m dignitatē gra/
duum ꝛ exigentiā meritorum ſuorū. Poſtremo qm̄ que
libet conſideratio beatorum magnā ꝛ ꝓpriam habent de
lectationem ꝛ dulciter reficit mentem beatā conſtat ꝙ in ce
na illa altiſſima erit erunt tot fercula glorioſa quot conſide
rati/ones ſancti habebunt de deo de ſeipſis ꝛ ōni felicita/
te ꝑfectione ꝛ gloria eius concesſa de vniuerſitate ſuorum
conciuum ꝛ vnoquoqꝫ illorū de ordine totiꝰ creature ym/
mo ꝛ de ſuppoſitis atqꝫ miſerijs damnatorū quibus bea
ti nequaq̄ꝫ compacientur ſed zelo iuſticie congratulabunt̄
equitati diuine de impiorꝝ iuſta dānatione Vn̄ ꝛ apocal̄
xix. ait iohānes apl̄s Audiui vocē magnā quaſi turba

rum multarū in celo dicentiū Alleluya laus ꝛ gloꝛia ꝛ vir tus deo noſtro qm̄ vera ꝛ iuſta ſūt iudicia ei⁹ quia iudica uit de meretrice magna q̄ corripit ōnem terrā id ē ꝯgrega tionem iniquoꝝ que eſt eccleſia malignātiū condemnauit Cui⁹ rei figura ꝑceſſit in egiptioꝝū ſubmerſione Nā pha raone cum ſuis ſubmerſo filij yſrahel cecinerunt Cante mus dn̄o glorioſe enī magnificat⁹ eſt equum ꝛ aſcenſorē ꝓiecit in mare. Sic principe tenebraꝝ cum vniuerſis repro bis in infernū ꝓiecto gracias agent deo ꝛ laudem ei dicēt cuncti electi Denique certum eſt ꝙ in cena illa celeſti valde ſpeciale gaudium ac nobile ferculū ꝑueniet ſanctis de hu manitate filij dei de glorioſiſſima quoq; virgine maria vt ſequenti decetur articulo De tali ac tāto cōuiuio ſācti gra cias agent deo nō poteſt deo nō poſt illud quia ꝯuiuiū illō num q̄ꝫ finē habebit ſꝫ in ipo id eſt ipſo durāte indefinenter grās referent hoſpiti tam liberali ꝛ amoroſo Ad hanc ſa cratiſſimā cenā ardentiſſime vnuſquiſque noſtrū aſpiret dicē do q̄ꝺmodū deſiderat ceru⁹ ad fontes aquaꝝ ita deſide rat aiā mea ad te deus Sitiuit aiā mea ad deum fontem viuū qn̄ veniam ꝛ apparebo ante faciem dei

¶ Q; ſācti in celo ex ōni p̄te habēt copioſiſſimā ratio nem atq; materiā mlttiplitiū gaudioꝝ ¶ Articul⁹ lxi.

Venient in ſyon laudantes ꝛ liticia ſempit̄na ſu per capita eoꝝū gaudiū ꝛ leticiā optinebūt ꝛ fu giet doloꝛ ꝛ gemitus yſaye xlix. ¶ Tanta tam copioſa ꝛ multiplex eſt electorum in celo beatitudo ꝛ glori a ꝙ quocūque ſe verterint cauſā ꝛ incitamenta gaudēdi in ueniant nam ſup̄ ſe ꝑmo ꝛ maxiē gaudent de benedicta ꝛ

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169 G 64

adoranda trinitate Deinde sup̄ ſe gaudent de omni beati
tudine ꝑfectione decore ⁊ eminentia humanitatis filij dei
Tercio gaudent sup̄ ſe in aſpectu virginis glorioſe marie
de omni pulchritudine excellentia beatitudine ⁊ honore ip
ſius Quarto gaudent ſup ſe de ōnibus angelis ſanctis ⁊
de animabus ſeu hominibꝰ ſanctis qui eis in gloria ſunt
ſupiores. Gaudent quoqꝫ in ſe de vniu̾ſa beatitudine gra
cia ⁊ excellentia eis collata Inſup gaudent circa ſe de feli
ciſſima ſanctorū ſocietate ⁊ beata cōmunione qua vnuſ/
quiſqꝫ eoꝝ alteri beatitudinē ſuam cōmunicat Gaudent
⁊ infra ſe non ſolū in hijs qui inferiores ſunt eis in gloria
ſed de tota machina mundiali q̄ poſt diem iudicij erit pul
cherrime decorata vt tactū eſt ſup̄ atꝫ vt in p̄cedenti articulo
tāgebatˀ gaudebūt de inferno Qualit̄ aūt gaudebūt de
deo ⁊ in deo in cuiꝰ viſione ⁊ fruitioē eēntiale ſanctoꝝ om
nium p̄mium ꝯſiſtit iam aā ꝑ viribꝰ eſt expreſſū Quali
ter vero de criſti humanitate gaudeāt iam ꝑ poſſe tangen
dum eſt Itaqꝫ de hūanitate filij dei multiplicit̄ exultabūt
p̄mo de omni pulchritudine eius quā habet in donis grē
⁊ glorie tam in corꝑe q̄ꝫ in aiā. Tota nāqꝫ capacitas ani
me xp̄i ac viriū eius ab exordio ſue creationis ⁊ vnionis
cū deitate fuit repleta omni grā ⁊ virtute omni dono ⁊ fruc
tu ſpiritꝰ ſancti ymmo ⁊ intellectꝰ eius repletꝰ fuit beatiſi/
ca deitatꝭ viſione Porro poſt paſſionē ſuam hūanitas ſu
a pleniſſime glorificata eſt in ſua reſurrectione ⁊ aſcenſioē
quātū ad corpus ſuū inferioreſqꝫ ſuas vires ⁊ quāto aiā
xpriſti p̄ ōnibus ſanctis excellentius fruitur deo ⁊ glorioſi
or ſanctiorqꝫ conſiſtit tanto corpus xp̄i mirabiliꝰ atꝫ ſplen

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169 G 64

diosius eſt gloꝛificatum quatuoꝛ dotibus coꝛpoꝛū hominū electoꝛum ita ꝙ claritas pulchritudinis eius ⁊ pulchritudo ſue claritatis venuſtiſſimuſqꝫ aſpectus ⁊ pulcherrimus eius vultus ineffabiliter maioꝛ ac delectabilioꝛ eſt ōni claritate ac decoꝛe ſolis lune ac ſyderum omniūqꝫ coꝛpoꝛū gloꝛificatoꝛum vel gloꝛificandoꝝ. Cum igitur tota xp̄i humanitas ſit tam incompabiliter ſpecioſioꝛ dulcioꝛ gloꝛioſioꝛ ⁊ ſublimioꝛ omnibꝰ creaturis tam angelꝰ q̄ꝫ ceteri ſanctis cōſtat ꝙ oēs beati in aſpectu humanitatis criſti vehementiſſime delectentur. Ita ꝙ maximū gaudiū quod habent poſt beatificā deitatis viſionē eſt gaudiū iſtud ex intuitu humanitatis criſti conceptū cuiꝰ humanitas tanta gracioſitate venuſtate ⁊ gloꝛia eſt pfuſa ꝙ et āgeli ſancti deſiderāt eam pſpicere et cum indicibili iocunditate eā inſpiciunt ōnes beati Scd̄o ciues celeſtes gaudent de xp̄i humanitate ⁊ de eius inſpectione in q̄tū p ipſā ſunt liberati vł repati ⁊ multa ⁊ maxima beneficia cōſecuti. Itaqꝫ anime ſācte in celis ineſtimabilit̄ gaudēt de hūana natura filij dei ⁊ de ōi excellentia ac gl̄a eius quia p ipſā ſunt ab eterna dānatione erepta donis grē in via huiꝰ ſeculi adimplete atꝫ ac ſempit̄nam felicitatē pducte ⁊ quo maioꝛa ac dignioꝛa ſunt beneficia iſta eo humanitatē xp̄i iocundiꝰ intuētur ardentius diligant ⁊ p̄coꝛdialius dn̄o ih̄ū criſto ſaluatoꝛi ſuo regratiantur tāto certe precoꝛdialiꝰ atqꝫ deuotius quo plura ac maioꝛa p eoꝝ ſalute fecit ac ptulit Poꝛro āgeli ſancti gaudēt de xp̄i hūanitate qꝛ per eā ipſoꝛū ruina eſt inſtaurata ſocietas aucta et gloꝛia multiplicata. Tercio oēs angeli ſancti in celo gaudent potiſſime de criſti humanitate eo ꝙ

ipſa vnita eſt vnione ꝑſonali vnigenito dei filio vero deo
q̄ eſt dignitas infinita ⁊ maius bonū ac eminentius do/
num q̄ꝫ omne bonū ac donum ceterꝭ ſanctis ⁊ reliquis ōni
bus creaturis collatū Hinc de tanta humanitatis xp̄i ex
ultacione a͞plius gaudent ſancti q̄ꝫ de ōni beatitudine pul
chritudine gloria ⁊ grā omniū ceterorꝫ ſanctorum ⁊ quā
to plus diligunt criſtum ſcd̄m vtrāqꝫ ſuam naturā tanto
exuberātius gloriantur de omni perfectione excellentia et
gloria vtriuſqꝫ ſue nature videlicet eterne deitatis atqꝫ aſ/
ſumpte humanitatꝭ Preterea ōnes ſancti in celo de p̄nti
a ⁊ aſpectu glorioſiſſime virginis matris filij dei vehemen
ter mirabiliterqꝫ letātur ⁊ tanto intentius quāto eā amāt
feruētius Primo ergo letantur in eius aſpectu qm̄ ipſa ē
pre omni pura creatura ineſſe creato ſubſiſtente inenarra
biliter ſpecioſa ſancta ⁊ ꝑfecta glorioſa bona ⁊ amabilꝭ pia
et ad intuendū delectabilis ac iocunda ymmo ōnino dul
ciſſima Si eni͞m de heſter regina veracitꝭ ayt ſcriptura Erat
formoſa valde ⁊ incredibili pulchritudine omniū oculis
gracioſa ⁊ amabilꝭ videbatur q̄ꝫ incorꝑaliter excellentius
dicendū eſt iſtud de glorioſiſſima ⁊ glorificatiſſiā virgine
dei matre que fontem concepit ac peperit pulchritudinis in
finite ⁊ ſi creator ōnipotens tantam pulchritudinē ama/
bilitatem ⁊ gracioſitatem ponit in modica humani corpo
ris parte puta in facie q̄ꝫ incomꝑabiliter ac infinite Pul/
cher amabilis ⁊ gracioſus eſt ipſe inſemetipſo. Secundo
vniuerſi beati gloriantur in virgine ſumma quia per eam
cōſecuti ſunt gracioſa dona ⁊ beneficia glorioſa a domino
multa ⁊ magna Ipſa nāqꝫ genuit mundo ſaluatorem.

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169 G 64

Ipſa eſt aduocata eccleſie militantis peccatorū refugium mater ⁊ conſolatrix miſeroꝝ ei cōmiſſum eſt miſericordie regnū ⁊ per eam innumerabiles peccatores veniā graciam et ſalutem adepti ſunt ⁊ quicquid gracie eſt in nobis per ipſam datum eſt nobis. Tercio pſertim gaudent in ea de eius excellentia ⁊ honore eo ꝙ ipſa ſit mater veri dei cōparē talis deo patri eūdem filiū habens cum illo qd̕ eſt digni-tas quodāmodo infinita. Propt̕ quā tota celeſtis curie militia ſingulari pcipuoqꝫ honore eā deuotiſſime honora-tur tantoqꝫ habūdanti⁹ congtulatur excellentie eius quā-to feruentius diligit eam ⁊ qͣnto quis miſericordiā beatorū maiorem ab ea ⁊ per eā a deo eſt ꝯſecut⁹ tanto pcordialius diligit eā ⁊ honorat ac ei in ōnibus iſtis congaudet In-ſup vnuſquiſqꝫ beatoꝝ congratulatur ſup̄ ſe de vniuerſis angelis ſanctis ⁊ ceteris qui eo ſunt maioēs in gloria qm̄ ōnibus illis toto corde fauet gaudet nec appetit eſſe aūt ha-bere qd̕ illi ſunt ⁊ habent ſed plene cōtētatur de ſuo ⁊ ꝙ nō habet plene in ſe gaudet ſe per caritatē ⁊ pticipationē habe-re in alio O quis excogitare ac dicere queat qͣntum inferio-res ſancti letantur ex intuitu pn̄tia ⁊ conſortio ſanctorum apoſtolorū ac pphetarū ac virtuoſoꝝ paſtorū ac aliorum quorū doctrinis ſubſidijs ⁊ directiōib⁹ tantā beatitudinē ſunt adepti ⁊ pſertim de illorum aſpectu ad quos ſpecialio-rem ⁊ āpliorem habuerunt dilectionem atqꝫ deuotionem. Certe oīā gaudia hui⁹ mundi ſimul collecta compari ne-quiunt gaudio qd̕ vnuſquiſqꝫ beatoꝝ habet de beatiſſime virginis marie pn̄tia ⁊ conſpectu qd̕ etiā quibuſdā electis amatorib⁹ eiuſdem v̕ginis ſancte datum eſt in vita hac

experiri quibus ipſa virgo maria piiſſima viſibilit appa/
rere dignata eſt nec dubiū qn̄ multo plus delectentur in
aſpectu humanitatis filij dei ⁊ tn̄ hec oīa gaudia ad accidē
tale ptinēt premiū beatoꝝ quod totū ſimul ſumptū incō
pabiliter minus eſt gaudio pmij eſſentialis videlicet bea/
te fruitionis qua excellentiſſiā trinitate ⁊ vna eius ſimpli
ciſſima deitate fruūtur Aduero qualiter ſancti intra ſe gau
dent de ppa felicitate pfectione ⁊ gloria ⁊ de vniuerſis ac
ſingulis ſuis conciuibus angelis ſanctis ⁊ aīabus beatꝭ
tactū eſt ſup de quo tamē ⁊ infra magis tractabitur· Aſ
piremus ergo feſtinem9 curſitemus ad ineffabilē gloriam
electorū ad quā currē eſt eam feruent appetere Ad quā feſ
tinare eſt temp9 indultū fructuoſe expendere ⁊ dei pcepta di
ligenter implere ad quā aſpirare eſt eius deſiderio ac amo
re flere ⁊ gemere in lacrimarū hac valle exēplo pphete qui
dixit· Heu michi quia incolatus meus plongatus eſt at
qꝫ apoſtoli exclamātis Infelix ego homo quis me libera/
bit de corpore mortis hui9· Certe ſi in regno celorum non
eſſet aliud gaudiū aut pmiū niſi videre ſpecioſiſſimā opti
mam dulciſſimāqꝫ mariā xpriſti feram merito totis viri/
bus conaremur illuc ptingere quātomagis cum in adorā
di dei glorioſa ac fruitiua viſione conſtituta ſit pncipalit
ſalus ⁊ merces noſtra que vt ſanctus fatetur bernard9 tam
grandis eſt qꝫ non poteſt metiri tā multa qꝫ non valet nu
merari tam copioſa ⁊ diuturna qꝫ nequit finiri Vn̄ rurſ9
locutus eſt Reuera illud eſt verū ⁊ ſolum gaudiū qd̄ non
de creatura ſed de creatore concipitur cui compata ōnis ali
unde concepta iocunditas meror eſt ōnis ſuauitas dolor

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169 G 64

eſt omne dulce amarū omne decorum fedum ōne quod
aliunde delectare poſſit moleſtum

¶ De quibuſdam iocūditatibus animarum felicium
et hominū beatorum poſt diem iudicij quas angeli ſancti
non habent. ¶ Articulus lxi.

Abſterget deus omnē lacrimā ab oculis ſanctorū
⁊ mors vltra nō erit neqꝫ luctꝰ neqꝫ clamor neqꝫ
dolor apocal' xxi. ¶ Quantū ad p̄mium eſſenci
ale quod eſt beata viſio omnipotentis ꝓmittitur homini
bus equalitas glorie cū angelis ſanctis Sed ſicut hoīēs
ad beatitudinē illam multo moroſius laborioſiꝰ difficiliuſqꝫ
pertingunt q̄ꝫ angeli qui in exordio mundi vna celerrima
atqꝫ facilima conuerſione ſue mentis ad creatorem ꝓmeru
erunt tantā felicitatem Sic animabꝰ ſanctis ante coēm re
ſurrectionem inſunt ⁊ hominibꝰ electis reſuſcitatis poſt diē
iudicij inerunt accidentalia quedā p̄mia ⁊ gaudia q̄ an/
gelis ſanctis non cōpetunt ꝓp̄e ⁊ p̄mo quia compoſitus ē
homo ex anima ⁊ corpe habebit poſt diem iudicij duplicē
ſtolam id eſt felicitatē ⁊ gloriā anime ⁊ corpis Iuxta illō
yſaye lxi. Pro confuſione veſtra duplici ac labore lauda/
bunt partē eorum ꝓptēa in terra ſua duplicia poſſidebūt
leticia ſempiterna erit eis Vnde ꝓuerbioꝝ vltimo legitur
Omnes domeſtici eius veſtiti duplicibus Harum ſtola/
rum vnā habēt aīē ſancte in celis Aliam habebūt in ſuis
corporibus poſt reſurrectionē futuram ſcd̄m q̄ apocal' vi.
ait ſcriptura. Date ſunt illis ſingule ſtole albe ⁊ dictum
eſt illis vt requieſcerent tempus adhuc modicū donec im/
pleatur numerꝰ ſeruoꝝ eorum Deniqꝫ ad ſtolā corporꝭ per

tinent quatuor dotes corporum glorificatorũ quarũ queli/
bet delectacionē ꝓpriam habet valde magnã Insup mar
tires sancti doctores virtuosi ⁊ virgines sacre que in ꝑpetu
a virginitate decreuerunt manere vltra coronã id est essenci
ale p̄mium ⁊ vltra stolã prefatã ac quatuor dotes habebũt
aureolã quod est gaudiũ speciale de opere p̄uilegiato vir/
tuoso ac arduo vt est martiriũ ⁊ actus ydoneus instruēdi
atq3 castimonia virginalis q̃admodũ autē ex gaudio p̄
mij essencialis quod aurea nũcupatur redundāt decor et
claritas quedã in corpe qui clamor natus Sicq3 aureola
consistit principaliter in mente ⁊ per redundanciã micat in
corpe Scḋm gaudiũ hominũ beatorũ speciale erit q̄ vide/
bunt deum creatorē suum factũ esse fratrem ⁊ ꝓximum su
um quod generabit eis ineffabile gaudiũ ⁊ inflãmacio/
nem amoris fortissimã atq3 perpetuã graciarũ actionē qḋ
etiam gaudiũ interim habent anime sancte in celo · Hinc
ait bernard⁹ plus omni dulcedine plenum est videre ho
minem hominũ conditorē ⁊ in hoc honorauit ōnipotēs ge
nus humanũ magis q̃3 angelos aut naturã angelicam·
Sicq3 exterior hominũ sensus p̄cipue reficietur ⁊ gaude/
bit in conspectu hũanitatis filij dei sensus vero interior vtpo
te intellectus in visione deitatis ip̄i⁹ Terciũ gaudiũ aiã/
rum ⁊ hominũ electorum speciale ⁊ ꝓpriũ est eis q̄ euase/
runt picula tēptacionũ miseras vite p̄ntis ⁊ iugũ tocius
iniquitatis ideo cantabunt aiã nostra sicut passer erepta
est de laqueo venanciũ Laqueus contritus est ⁊ nos libe
rati sumus · Itemq3 vbi o mors vbi est victoria tua vbi
est o mors stimulus tuus ⁊ quia eciam electe anime post

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169 G 64

hanc vitam graues ſuſtinent purgatorij penas oīnibus vite p̄ſentis tormentis acerbiores mirabiliter gloriabatur cum de tantis ſupplitijs ad tam ineffabilem peruenerunt gloriam perpetuāqꝫ ſalutem. Oppoſita namqꝫ iuxta ſe poſita aut ſibi inuicem ſuccedentia clarius innoteſcunt ⁊ ſicut dulcior eſt refectio poſt grauem famem ⁊ quies poſt grandem laborem. conſolatioqꝫ poſt ingentem triſtitiā ſic ſuauiſſima eſt electis animabus eterne ſalutis iocunditas poſt tantos labores anguſtias ⁊ afflictiones. Ideirco tunc iocūndiſſime dicent deo letati ſumus pro diebus quibus nos humiliaſti annis quibus vidimus mala. O quantū gaudebunt ꝙ naufragiū huius ſeculi euaſerunt ꝙ tam pauci euadunt ꝙ demonibus chriſto auxiliante preualuerunt a quibus pene omnes vincuntur ⁊ ꝙ amplius peccare non poterunt quia in deo confirmate et glorificate exiſtunt. Poſtremo vt omnia coopantur electis in bonum ſancti etiam de inferno gaudium triplex habebunt. Primo ꝙ infernalia euaſerunt ſupplitia Ideo dicere poterit vnuſquiſqꝫ hominū electorum. Niſi quia dominus adiuuit me habitaſſꝫ vtiqꝫ in inferno anima mea Secundo quia adu̓ſarios ⁊ perſecutores ſuos videbunt in inferno torqueri ⁊ de hoc gaudebunt zelo iuſtitie non amore vindicte. Hinc apocal' ſexto habetur. Anime interfectorum clamabunt voce magna vſqꝫquo dn̄e ſanct⁹ et verus non vindicas ſanguinē noſtrum de hijs qui habitant in terra. Tercio quoniā omne malum pene ⁊ culpe ſcient eſſe perpetue clauſū in inferno ita ꝙ nullū eorum poterit eis vnquā appropinquare. Sicqꝫ ex omni parte

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169 G 64

accumulātur electis gaudia copioſa.

¶ De iocundiſſiā felicitate ſanctoꝝ ex pte glorioſe ſo/
cietatis eorum. ¶ Articulus lxiij.

NVnquid eſt numerus militū dei ꝛ ſup quē non
ſplendet lumen ipſius iob xxv. ¶ Ineffabili/
ter multā ꝛ magnā ſpecioſā ꝛ nobilem ſapientē
amicabilē ꝛ concordem eſſe policiam illam celeſtē miliciāqꝫ
ſupernā ꝛ ſocietatem beatā regis eterni exigit infinita ma/
ieſtas illius regis. Cum ꝛ ſalomon dicat. In multitu/
dine miniſtrorū dignitas regis In paucitate plebis ig
nominia principis. Hinc daniel ſanctus teſtatus eſt mili
a milium miniſtrabāt ei ꝛ decies milies centena milia aſ/
ſiſtebant ei Deniqꝫ cum nemo in hac vita computare que
at numerū angelorū infimi chori in quo ad min⁹ ſunt tot
angeli ſācti quot ſunt nunc ac vmqꝫ vno tempore fuerunt
aut erunt homines in toto mundo cum vnicuiqꝫ homini
ꝑſit vnus āgelus bonus de infimo choro exiſtens conſtat
ꝙ incomꝑhenſibilis nobis ſit tota multitudo angelicoꝝ
ſanctorum ſpirituū. Preſertim cum iuxta doctrinā diuini
dyoniſij Quādo aliquis āgelorum ſanctoꝝ ſublimior or
do eſt tāto in ſe plures continet āgelos ſanctos. Cum er/
go vnum āgelum ſanctū videre ac plene cognoſcere tranſ
cendat ōne gaudiū mundi quale gaudium eſt vniuerſos
ac ſingulos āgelos glorioſos indefinēter conſpicere ꝑfecte
intelligere ꝛ de omniū eoꝝ ſocietate gaudere. Sicqꝫ ineffa
bile gaudiū eſt vniuerſos beatos apoſtolos ꝓphetas pa
triarchas martires confeſſores virgines anachoritas here
mitas ꝛ vtriuſqꝫ ſexus glorioſas ꝑſonas electos infātulos

ac ceteros ſanctos clare cognoſcere ſemꝑ conſpicere atqꝫ de
vniuerſoꝝ conſortio gloriari, oīmqꝫ beatitudinē ꝑticipare
ſingulis cōgaudere ⁊ de ōnibus exultare huius etenī glo
rioſiſſime ciuitatis cōitacio ⁊ ꝑticipatio eſt in idipm̄ ⁊ ꝑti
ceps eſt quilibet beatorū felicitatis ac gloria vniuerſoꝝ fru
entium deo. Itaqꝫ hinc tam p̄clariſſime ſocitati intereſſe
gaudioſū eſt deſiderabiliſſimū ac beatū Primo ꝓpt̄ mu/
tuam caritatem ſocietatis iſtiꝰ de qua certiſſimū eſt ꝙ vni
uerſi ſe inuicem diligunt dilectione fruentiſſima indefinen
ti ſinceriſſima indiſſolubili ⁊ ꝑfecta ⁊ ſciunt ꝙ ita ſeinuicē
diligunt ⁊ ꝙ nichil caritati contrariū aut repugnans aut
diſſonum poterit vmqꝫ eſſe in eis Certe his caritatis deli/
cijs hac amoroſiſſiā vnione tam ſuauiſſiā ac certiſſiā mu
tua dilectione nichil poſt beatificam deitatis fruitionem po
teſt eſſe iocundius nichil felicius. Secundo gaudioſū op
tabile ⁊ beatum eſt tam feliciſſime intereſſe ſocietati ꝓpter
mutuam affectuoſā ⁊ liberaliſſimā eius cōmunionem Ca
ritas quippe tam feruida ⁊ perfecta non reſeruat ſibi ali/
quid ꝓpriū ſed quicquid boni habet copioſe cōmunicat ſu
is conciuibus ⁊ ꝓximis atqꝫ conſocijs. Idcirco in tali
ac tanta ſocietate gaudia ſingulorū redundant in ſingu/
los ⁊ diuitias glorie ſue vnuſquiſqꝫ diffundit in ſuos cō/
ſortes Suntqꝫ eis cuncta cōmunia ⁊ beatitudo vnius eſt
omniū. O q̄ꝫ glorioſa dicūtur de te o ciuitas dei. O triū
phans eccleſia O curia celeſtis iheruſalem O patria bea/
torum. Beati omnes qui diligunt te qui p̄ordinati ſūt ad
tuā ſocietatem. Tercio gaudioſū ⁊ appetendum eſt huic
intereſſe cōſortio ꝓpter plenā ⁊ inuiolabilē eius concordiā

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169 G 64

ac pacem dulciſſimã queãdmodũ eñi omnes ciues ſuper/
ni in deo dulciſſime conquieſcũt ⁊ in ipõ perfectiſſimã pacẽ
habent inauertibiliť ac integre conformati voluntati diui
ne a qua nũq̃ȝ poterunt in aliquo diſſentire ita ⁊ inter ſe ha
bent plenã ꝑpetuã inperturbabilẽ concordiã Hinc loquit᷑
auguſtinꝰ In ciuitate ſuperna lex eſt caritas rex veritas
pax felicitas vita eternitas · Ibi vera pax erit vbi nichil
aduerſi quis paciet᷑ nec a ſeipõ neȝ ab alio hac pace nich
il ſuauius Eſt namq̃ȝ pax iſta ſerenitas mentis tanquil/
litas cordis vinculum amoris conſortiũ caritatis ⁊ inptur
bata animi quies in deo Merito igitur dixit pſal'a ad ce/
leſtem iheruſalẽ· Lauda iheruſalẽ dominũ qui poſuit fines
tuos pacem qui ⁊ yſayas lxi· ayt ponam viſitacionẽ tuã
pacem· Quarto gaudioſũ deſiderabile ⁊ beatum eſt huic
intereſſe ſocietati ꝓpter eius multitudinẽ de qua iam ali/
qualiter dictum eſt Nam de parte quãdã ſocietatis illius
ayt iohãnes apoſtolꝰ Vidi turbam magnã quã dinume
rare nemo poterat ex õnibꝰ gentibus tribubus ⁊ linguis
ſtantes ante thronũ · De multitudine quoq̃ȝ innumera/
bili non ſolum vniuerſorũ angelicoꝝ ſpirituum ſed ⁊ cuiꝰ
libet ordinis angelorum iam tactum eſt · De qua aſſerit
ſanctus thomas· ꝙ ſicut corpa celeſtia quaſi incõpabiliť
excedunt corpora inferiora in quãtitate Sic multitudo an
gelorum ſanctorum excedit multitudinẽ rerum inferiorũ·
Sancta quoq̃ȝ brigida in ſuis reuelacionibus dicit ꝙ q̃ȝ
uis homines qui in mũdo vnq̃ȝ fuerunt ſunt ⁊ erũt eſſent
collecti adhuc tñ multitudo ⁊ numerꝰ ãgeloꝝ in tm̃ excede
ret eos ꝙ cuilibet hõi poſſent ad minꝰ decẽ angeli deputari

hoc eſt ꝙ decies plures angeli ſancti ꝙ̄ȝ homines Verũptã
men de iſto nõ ē euidens certitudo cũ ⁊ ſanctꝰ gregoriꝰ di
cat tot homines eſſe ſaluãdos quot manſerũt angeli ſtan
tes quod dictũ multi doctores ſequũtur Verba ſũt grego
rij non ſũt ꝑuipendēda quia etiã vt albertꝰ magnus ⁊ bo
nauentura ſuper quartum ſententiarũ teſtatur. Spiritus
diuinus multa reuelauit ſancto gregorio. Quã gloriosũ
⁊ gaudioſum erit conſpicere incternũ totũ illũ celeſtē excer
citum ex vniuerſis angelis ſanctis ⁊ electis hominibꝰ con
gregatum regi glorie cum ſũma reuerentia aſſiſtentem.
Humilime inclinatũ promptiſſime obſequentē. Quinto
gaudioſũ eſt ſocietati huic interẽſſe ꝓpter eius pulchritudi
nem ⁊ decorem vniuerſe enĩ perſone huius ſocietatis ſunt
totaliter pulchre Ita ꝙ nulla maculo ē in eis ſed plenitu
do virtutũ caritatis perfectio lumen glorie ſplendidiſſima
viſio deitatis immediata ⁊ ſũma coniunctio cum fonte to
cius pulchritudinis ⁊ decoris ꝙ ſi pulchritudo tociꝰ mun
di ſenſibilis eſſet [illegible]lecta in vnũ compari non poſſit pul/
chritudini infimi ciuis ſocietatis illius Idcirco ineſtima
biliter delicioſũ erit conſpicere tam ſpecioſiſſimũ ſplendidiſ
ſimum ſanctiſſimũq̄ȝ conſortiũ in quo nichil eſſe poteſt qd
valeat offendere intuentē vel ꝙ poſſit erubeſcentiã aut ſuſ
picionem vel ſcandalũ generare. Sexto gaudioſũ eſt hu
ic intereſſe ſocietati ꝓpter eius decentiſſimã ordinationem
diſpoſitionēq̄ȝ optimã quia in ea vnuſquiſq̄ȝ iuxta ſuam
dignitatem ſanctitatem meritorũq̄ȝ excellentiã collocatur.
Vnde ait ſaluator. in domo patris mei mãſiones mul/
te ſunt hoc eſt diuerſitas p̄miorꝝ ſcdm exigentiã meritorꝝ.

Ordo autem eſt optimū quod in rebus ⁊ maxime intuē
tem delectat · Septimo gaudioſum eſt iſtud ꝓpter nobi
litatem tocius iſtius ſocietatis · Omne namqꝫ ſunt filij et
filie dei reges ⁊ regine omnes heredes dei coheredeſqꝫ xp̄i
omnes repleti ſunt ſapiētia ⁊ virtute quod eſt ſūme nobili
tas omnes amicabiles familiareſqꝫ creatori Congrege/
mus ergo oīā iſta ⁊ penſemus ꝓ poſſe q̄ꝫ deſiderabile ⁊ io
cundum ſit intereſſe ⁊ cohabitari ſocietati curie celeſtis tā
ineffabiliter amoroſe liberaliſſiē concordiſſime innumerabi
liſſime ſpecioſiſſime ordinatiſſime ſapiētiſſime potentiſſime
nobiliſſime cui etiā iocundiſſimū eſt intereſſe ꝓpter mutu
am eius humilitatē quia in ea quāto quis maior eſt tāto
prorſus humilior extat Sicqꝫ ſūmi in ea ſe habent humi
lime dignātiſſiē ac beniuolētiſſime ad infimos ·

¶ De beatitudine electorum ex parte ameniſſimi loci
torum · ¶ Articulus lxiiij ·

I Srahel q̄ꝫ magna eſt domus dei ⁊ ingens loc⁹
poſſeſſionis eius magnus ⁊ non habens finem
⁊ excelſus baruch t'cio ¶ Sapientia ōnipoten/
tis attingens a fine vſqꝫ ad finem fortiter ⁊ diſponens om
nia ſuauiter coaptat loca locatis · Ponitqꝫ vnū quodqꝫ
finaliter in loco ſue nature gratie ac meritis congruenti ·
Hinc hominē ꝓthoplauſtū quem in originali creauit iuſ
ticia collocauit in paradiſo terreſtri · Cum ergo beati deo
plene ⁊ immediate fruentes ſint incompabiliter perfectio/
res digniores ⁊ magis quietati in deo q̄ꝫ erat adam etiā
ante lapſum conueniens fuit vt deus ab exordio p̄pararet
eis locum ⁊ manſionē incompabiliter pulchriorem altio

rem ameniorem ⁊ quietiorē paradiſo terreſtri ⁊ hic locus
eſt paradiſus celeſtis celum empyreum patria regio ⁊ ha
bitaculum beatorū quod celum vocatur empyreū id eſt ig
neum non a calore ſed a ſplendore quod ambit omnes or
bes celeſtes ac celos volubiles eſtqꝫ continentia viſibilium
⁊ inuiſibiliū creaturarum ⁊ q̄quis incorpales ſubſtācie vt
angeli non indigeant corporeo loco ad ſubſiſtendū ad ha
bitandū ad contemplandū tamē congruū fuit vt in loco
altiſſimo ſpecioſiſſimo ac digniſſimo cōſtituerentur cū bea
tifice ſint coniūcte ſummo omniū creatori omni virtutum
decore luceqꝫ glorie adimplete ⁊ dei heredes effecte. Itaqꝫ
celum empyreū eſt ſitu altiſſimū quātitate maximū natu
ra puriſſimū luce pleniſſimū capacitate āpliſſimū de quo
dixit thobias. Beatus ero ſi fuerint reliquie mee ad vi/
dendum claritatem iherusalē hoc celum eſt ſūmi regis pa/
lacium in quo ipē incircūſcriptibilis deus ſeipm clariſſime
manifeſtat in quo excellentius opatur Idcirco in eo ſpeci
aliter habitare aſſer[illegible]ur hoc celum eſt tocius mundi ſpecio
ſiſſimum opimentū quod decentiſſime congruit collocatio
ni ⁊ habitacioni corporū glorificatorū ⁊ hominū reſuſcita
torum ex quibus ⁊ ipſum celum empyreū refulgentiā ſor
cietur Ad cuius ingreſſū ſuſpirauit. qui dixit Domine di
lexi decorem domus tue et locum habitationis glorie tue.
et rurſus. Beati qui habitant in domo tua dn̄e in ſeculū
ſeculorum laudabunt te. Ibi quippe vt aſſerit auguſtin9
vere ⁊ plene vacabimus ⁊ videbim9 ymmo experiemur ⁊
ſentiemus q̄ꝫ ſuauis ſit deus q̄ꝫ magna ſit multitudo dul/
cedinis eius q̄ꝫ infinita ſit magnitudo delectationis ac glē

eius. Ibi videbim⁹ regem in decore ipſius ⁊ amabimus
eum amore eternaliter eque intenſo ac feruido eque delicio
ſo ⁊ numq̄ȝ faſtigioſo Ibi laudabimus eum quē indefi
nenter laudat totus celi exercitus cum cōſonantia maxiā
cum ſumma leticia cum eſtimabili reuerentia ac feruore.
Ibi em̄ eſt finis noſter nec em̄ ſufficit nobis finis niſi cu/
ius nullus eſt finis qui eſt finis non cōſumens ſed pficie/
ens ac conſūmans quo adepto nil vltra appeti poteſt qm̄
finis il le replebit totaliter in bonis deſiderium noſtrū. Hic
eſt finis noſter peruenire ad regnū cuius ſalus ⁊ gloria fi/
nem non habet. Unde recte dixit gregorius. Si conſide
remus que ⁊ quāta ſunt que nobis promittuntur in ce/
lis vileſcunt omnia que habentur in terris terrena namq̄ȝ
ſubſtantia eterne felicitati compata pondus eſt non ſub/
ſidium. Temporalis vita eterne vite compata mors eſt
dicenda magis q̄ȝ vita que em̄ lingua exprimere aut quis
intellectus capere poteſt illa ſupne felicitatis quāta ſit gau
dia angelorum choris intereſſe cum beatis ſpiritib⁹ glorie
cōditoris aſſiſtere pſentem dei vultum cernere in circōſcrip
tum lumen videre nullo mortis metu affici incorruptiōis
ppetue numere gloriari Et rurſus. Ibi inquit ymni di/
ci angelorum chori ibi ſocietas ſupernorum ciuium ibi
dulcis ſolēpnitas a peregrinationis huius labore redeun
tium. Certe in ſplendore tanto ſapientie beatorum nul/
lus error poteſt miſceri nulla ignorantia inueniri nulla
opinionum diuerſitas exoriri Poſtremo de hac incomp
henſibili magnitudine felicitatis ⁊ glorie electorū legitur
anima ſancti iheronimi diſſoluta a corpore dixiſſe ſancto

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169 G 64

auguſtino volenti de gloria beatorum compilare tracta-
tum. Auguſtine auguſtine quid queris. Putas ne bre-
ui immittere vaſculo totum mare. Putas ne orbem terra-
rum breui pupillo includere aut celum immabilitate ne ſo-
litos exerceat motus que nullus hominū oculus videre po-
tuit tuus videbit que auris nulla per ſonum hauſit audi-
et tua que cor humanū nullatenus intellexit nec cogitauit
eſtimas te intelligere poſſe. Infinite rei quis inerit finis.
in menſa qua metieris menſura potius totū mare in vaſ-
culo clauderetur artiſſimo. Potius orbem terrarū ꝑuus
teneret pugillus potius a motu ſuo celum ceſſaret q̄ꝫ intel-
ligeres minorem particulā gaudiorum ⁊ glorie quibus
beatorum anime perfruūtur ꝑpetue niſi vt ego de hijs ꝑ ex-
perientiā docereris. Impoſſibilia agere ne coneris imple vi-
te tue curriculū ⁊ taliter conuerſare vt ea que hic aliqualiter
intelligere cupis plenarie in eternū poſſideas

¶ De varijs fructibus ⁊ gaudijs eterne felicitatis

¶ Articulus lxv.

Fulgebunt iuſti ſicut ſol in regno patris eorum
matthei tercio. ¶ Tot ſunt ꝑticularia gaudia be-
atorum ꝙ ea ſolius dei noticia comp̄hendit ⁊ hijs quibus
conferūtur. Tanta eſt ibi ſapientia ꝙ ſapiētia ſalomonis
eſſet ibi velut ſtulticia. tanta fortitudo ꝙ fortitudo ſampſo-
nis eſſet ibi velut debilitas. Tanta dominatio ꝙ monar-
cha octauiani eſſet ibi ſubiectio Tanta opulentia ꝙ diui-
tie creſi eſſent ibi paupertas. Tanta velocitas ꝙ velocitas
azahel eſſet ibi tarditas Tāta duratio ꝙ lōgiturnitas vi-
te matuſalē eſſet ibi vix vnū momentū. tanta ſanctitatis

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perfectiō ꝙ ſanctitas vite p̄ſentis eſſet ibi defectus· tanta io
cunditas ꝙ omnis delectatio huius vite eſſet ibi meſtitia
tanta felicitas ꝙ omnis beatitudo vite iſtius eſſet ibi cala
mitas tantus feruoꝛ diuini amoꝛis ꝙ omnis feruoꝛ huiꝰ
vite eſſet ibi tepiditas· tanta libertas ꝙ omnis libertas ſe
culi huius eſſet ibi ſeruitus atqꝫ captiuitas · tanta ſecuri/
tas ꝙ ōnis ſecuritas mundi eſſet ibi timiditas · Ibi iu/
uentus numq̄ꝫ ſeneſcens eruntqꝫ omnes vt fertur ſemper
quaſi in etate triginta annoꝛum aut in etate ea qua obijt
chriſtus cum dicat apoſtolus· Donec occurramꝰ omnes
in virum perfectū in menſurā etatis plenitudinis chriſti ꝙ
tamen non eſt intelligendū ꝙ ōnes reſurgent in ſexu viri/
li ſed vnaqueqꝫ perſona in ſua reſurget ſexu· Ibi ſanitas
nūq̄ꝫ infirmabilis· Ibi ſacietas ōni carens faſtidio ym/
mo ſaciati deſiderabimus ne ſacietas gignat faſtidiū et
deſiderantes ſaciabimur ne deſiderio ſit ānexa penuria ſi/
ue anxietas carnales quippe delitie cito in faſtidiū vertunt
ſpiritales vero delitie deſiderium pariunt quia quod ha/
bent ⁊ ſentiunt cupiunt ſemꝑ habere atqꝫ ſentire guſtare ⁊
expiri · Ibi erit libertas expars totius ſeruitutis indigne
Pulchritudo naturalis ac moꝛalis ⁊ ſuꝑnaturalis in ani
ma ⁊ coꝛpoꝛe ⁊ breuiter bona que ibi ſunt ⁊ erunt numera
re non poſſumus ſed mereri Ibi gaudiū purum cōtinuū
⁊ eternum· Ibi merita nrā vltra condignū renumerātur
Ibi coꝛpoꝛa erunt aiābus ſubiecta perfecte atqꝫ ꝓmptiſſi
me obedientia ⁊ vbi voluerit aiā coꝛpus mox erit· Aufe/
rentur etenī a coꝛpoꝛibus electoꝛū omnia per q̄ nunc impe
diunt animas ab exercitijs virtutū continuis· ōnis gra/

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uedo obſcuritas indigentia alimenti indumenti ac ſomni
fulgebunt ꝫ iuſti ⁊ tāqꝫ ſintille in arundineto diſcurrēt mu
tabunt fortitudinē ꝓ fortitudine nature ac vie accipientes
fortitudinē felicis inuocationis ac glorie aſſument pēnas
⁊ aquile volabūt ⁊ nō deficient· Egredientur ⁊ ſalient qſi
vituli de armento ⁊ dicent · Ecce deus noſter expectamus
eū ſaluabit nos Gracias tibi agimꝰ dn̄e deꝰ noſter omni
potens qui es ⁊ qui eras qui accepiſti vritutē tuam mag
nam ⁊ regnaſti Tunc clariſſime cognoſcemus ⁊ cum pre
cordialiſſima graciarū actione confitebimur ad dei hono
rem qꝫ breue fuit omne tēpus in quo ꝓ tanta beatitudine
domino maieſtatis ſeruiuimus qꝫ modicus labor quo ꝓ
tam immenſa quiete hic laborauimꝰ qꝫ ꝑua ſatiſfactio ꝓ
peccatis per quā ad interminabilem dulcedinē illam eterni
tatiſqꝫ pacem ꝑuenimus qꝫ exigua pūgna per quā ad vic
toriam ſecuriſſimā nunqꝫ finiendā perducti ſumus· Nūc
igitur ōni excluſo tp̄e ōni puſillamitate abiecta ōni ſpreto
faſtidio ad tantā beatitudinē feſtinemꝰ ⁊ quia beati mūdo
corde quoniā ipſi deum videbunt iam puritati cordis fer
uēter ac fortiter ſtudeamꝰ omni cuſtodia cuſtodientes cor
da noſtra ab omni culpa quoniā nichil inquinatū intra/
bit gloriā dei· Nunc ergo conemur futurā illam prelibare
dulcedinem ⁊ guſtare qꝫ dulcis eſt dn̄s quatenꝰ eius ſua
uitatem experti carnalia cōtemnamꝰ atqꝫ vt ad tam dulcem
ꝑtingere mereamur ꝑguſtum ac diuinā expiri ſuauitatem
vitemꝰ ōnem ꝯſolacionē inanem ⁊ cunctā delectatio car/
nalem ac in ōni potentꝫ aſpectu ābulemꝰ ſollicite ꝓficientes
cotidie in ōni gracia ⁊ virtute· ·

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169 G 64

¶ Excitacio cordis ad appetendū inceſſabilit' ac feruē ter beatitudinē et'nalem ¶ Articul⁹ lxvi

Serui dei ſeruient illi ⁊ videbunt faciē eius ⁊ nomen eius ſcriptū in frontib⁹ ipſoꝝ ⁊ regnabunt in ſecula ſeculorum apocalipſ vltimo ¶ Quare triſtis es aiā mea ſpera in deo qm̄ adhuc confitebor illi qui eſt ſalutare vultus mei ⁊ deus me⁹ qui eſt deus obiectum cauſa ⁊ fons tocius ſalutis mee Et nunc o aiā mea quare merore conſumeris Nūquid rex ⁊ ſaluator adiutor ⁊ conſolator non eſt tibi aut conſiliarius tuus periit quia conprehendit te dolor· Audi dicentē conſulentem ⁊ exhortantem· Inuoca me in die tribulationis ⁊ eruā ⁊ honorificabis· An non credis ꝓmittenti qui ayt qm̄ in me ſperauit liberabo eum ꝓtegā eum qm̄ cognouit nomen meū Clamauit ad me ⁊ exaudiā eum cū ipſo ſum in tribulacioē eripiā eū ⁊ glorificabo eum Longitudine dierū replebo eum oſtendam illi ſalutare meū Nonne ſūma ⁊ ineffabil' veritas ayt Omnis qui petit accipit ⁊ qui querit inuenit ⁊ pulſanti aperietur · Sed aduerte ⁊ imple q̄ hec ipſa veritas iterum loquitur oportet ſemper orare ⁊ non deficere ⁊ rurſus ora patrem in abſcondito Itemq; ſpirit⁹ eſt deus ⁊ eos qui adorant eum in ſpiritu ⁊ veritate adorare oportet hoc eſt cum interna mentis recollectione ac diligenti attentione atq; in vera deuocione ad ſalutem cum propoſito et conatu vitandi omne peccatum · Peccatores em̄ in propoſito peccandi manentes non audit deus · Propter quod filius dei dixit· non omnis qui dicit michi domine dn̄e intrabit in regnum celorū ſed qui facit voluntatem patris mei qui

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169 G 64

In celis eſt. Non te conturbet aduerſitas neqꝫ temptatio
te contriſtet ymmo omne gaudium exiſtima cum in vari
as temptationes incideris ſciens ꝙ ꝓbatio fidei tue pati
entiam opꝛãtur hoc eſt ad pacientiã te exercet. Pacientia
autem opus perfectũ habet vt ſis perfecta ⁊ integra in nul
lo deficiens audi patrem celeſtem te dulciter conſolantem
ego quos amo arguo ⁊ caſtigo ignoꝛas ꝙ per multas
tribulationes opoꝛtet te intrare in regnũ celoꝛum ⁊ omnes
qui volunt pie viuere in chriſto perſecutionẽ pacientur nõ/
ne ipſũmet chriſtũ opoꝛtuit pati dei filiũ ⁊ ita intrare in glo
riam ſuam. Nonne hic mundus ⁊ terra peregrinationis
iſtius eſt vallis lacrimarum locus exilij ⁊ carcer non patri
a electoꝛum. Neſcis ꝙ beati qui lugent ve autem ridenti/
bus. Nonne deum offendiſti in multis ⁊ cotidie ſepe oſten
dis eum qui peccata non patitur abire inulta. Flagella
igitur domini pacienter gratanterqꝫ ſuſcipe ⁊ ea ad tuam
emendacionem non ad tuã perditionẽ ꝓueniſſe cum peni
tentia ⁊ humilitate iugiter recognoſce. Itaqꝫ cõmunicãs
paſſionibus chriſti gaude quatinꝰ in reuelatione gloꝛie
eius gaudeas ⁊ cum ip̄o eternaliter gloꝛieris quoniã qđ
eſt honoꝛis ⁊ gloꝛie ac virtutis ſuper te requieſcet. Si nunc
in omni aduerſitate patiens fueris in deo eternaliter exul
tabis. Si nunc modicum opoꝛteat contriſtari in varijs
tribulationibus vt ꝓbatio fidei tue multo p̄cioſioꝛ fit au
ro Qui enĩ humilis ⁊ paciens fuerit erit in gloꝛia. Bene
dic deo qui ſecũdum miſericoꝛdiã ſuam magnã regenera
uit te in ſpẽ viuam vt conſequaris atqꝫ poſſideas hereditã
tem incoꝛruptibilẽ incõtaminatã inmarceſſibilem tibi in

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169 G 64

celo paratā in qua exultabis leticia inenerrabili. Tunc vi-
debis ⁊ afflues ⁊ mirabitur ⁊ dilatabitur cor tuum ⁊ pre
plenitudine glorie teipsā capere vix valebis. Tunc gau-
dens gaudebis in domino ⁊ exultabit mens tua in deo ſa-
lutari tuo cum fecerit tibi tam magna deus omnipotens
quādo induerit te veſtimento ſalutis ⁊ adimpleuerit te io-
cunditate cum vultu ſuo. In horum conſideratione ⁊ ſpe
lauda deum tuum ⁊ filia ſyon exulta in toto corde tuo fi-
lia iherusalē quia domin⁹ rex in medio tui eſt vt ſaluet te in
eternum nec vltra timebis malum letare in hijs que dico
tibi quia in domū domini ibis In domū non manufac-
tam eternam in celis in qua id quod in pſenti eſt momen
taneum et leue tribulationis tue operabitur in te eternum
pondus glorie infinite Idcirco expecta dominum viriliter
age et quicquid poteſt manus tua infatigabilit̄ opare qm̄
labor tuus non erit inanis in domino eritqꝫ merces copio-
ſiſſima finem non habitura operi tuo bonorꝫ em̄ operum
glorioſus eſt fructus. Menſurā bonam ⁊ confertam ⁊ co-
agitatam ⁊ ſupeffluentē dabit domin⁹ vt ſaluator tuus in
ſinū tuū Noli diligere mūdū ⁊ ea que in mundo ſunt Nō
em̄ hic habes manentē ciuitatem ſed futuram inquiris de
qua ayt vir ſanctus glorioſa dicta ſunt de te ciuitas dei ſi-
cut letantiū omniū habitatio in te expecta igitur ciuitatem
fundamenta habentem cuius artifex ⁊ conditor deus ac-
cede montem ſyon ad ciuitatem dei viuentis iherusalē celeſ-
tem ad multorū milium angelorꝫ frequentiā ad eccleſiam
pmitiuorum qui conſcripti ſunt in celis apud deū iudicem
omniū cui nunc ſeruias cum metu ⁊ reuerētia qm̄ maledic

tus homo qui facit opus altiſſimi negligēter‖Hec eſt vrbs
ſacra iheruſalē de qua cecinit yſayas ꝓpheta Surge illu/
minare iheruſalē qm̄ venit lumen tuum ⁊ gloria domini ſu
per te orta eſt ⁊ in te videbitur gloria eius nō audietur ini
quitas in terra tua vaſtitas ⁊ contricio in t'minis tuis et
occupabit ſalus muros tuos ⁊ portas tuas laudatio In
ſanit iudeus infelix qui iſta exponit de terrena iheruſalem
quā in aduētu ſue meſſie expectat quē ſcimus veniſſe quia
p̄fatis verbis glorioſ⁹ flos ꝓphetarum yſayas ſubiungit
Non erit tibi amplius ſol ad lucem dum ꝑ diem nec ſplē/
dor lune illuminabit te. Sed erit tibi dn̄s in lucem ſem/
piternum ⁊ deus tuus in gloriam tuam. Non occidet vl
tra ſol tuus ⁊ luna tua nō minuetur quia erit tibi domin⁹
in lucem ſempiternam. Populus autē tuus omnes iuſti
in ꝑpetuum hereditabunt terrā germen plantationis mee
opus manus mee ad glorificandū‖Hec eſt ciuitas de qua
iohānes aplūs in apocalipſ miſtice loquitur Erat ſtruc/
tura muri eius ex lapide iaſpide Ipſa vero ciuitas ex au
ro mundo ſimili vitro munda fundamēta muri ciuitatis
omni lapide p̄cioſo ornata ⁊ ſingule porte eius ex ſingu/
lis margaritis ⁊ platee ciuitatis aurum mundū tanq̄ʒ vi
trum plucidū ⁊ templum non vidi in ea domin⁹ eñi omni
potens templū illius eſt ⁊ agnus ⁊ ciuitas non eget ſole ne
qʒ luna Nam claritas dei illuminat eam ⁊ lucerna eius eſt
agnus Non intrabit in illā aliquid coinquinatū ⁊ faciēs
abhominationē ⁊ mendatiū niſi qui ſcripti ſunt in libro vi
te Ad hanc glorioſiſſimā ciuitatē indeſinent' aſpira O a
nima. Certe funes ceciderunt tibi in p̄claris Sit ergo pre

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169 G 64

clara tibi hec ciuitas atq; hereditas tua cuiꝰ amore contēp
ne carnalia ⁊ t̃rena vt portio tua ſit in terra viuentiū Ibi
theſaurus tuus ibi p̄parata ſunt glorioſiſſiā ⁊ incompabi
lia ac ineffabilia bona que faciliꝰ poteſt mereri ac adipiſci
q̄z in vita hac cōprehēdere aut effari. Ecce aduentū tuum
p̄ſtolatur tota policia tam ſūme ac ſpecioſiſſiē ciuitatꝭ ym-
mo rex ⁊ dn̄s expectat te qui te tanto iocūdiꝰ tanto benig
nius celeriuſq; ſuſcipiet q̄zto in eius amore ꝑfectior fueris
⁊ quo plura ac grauiora ꝓ eo ꝑtuleris Ideo in aduerſis
quaſi omnibꝰ diuicijs glorieris Vſqueq; o miſera aiā q̄z
diu marceſcis ignauia nec acceleras ad intrandū terrā hāc
optimā in qua nullius rei penuria eſt quā tibi filius dei ſu
o ſanguine comꝑauit in qua montes ſtillant dulcedinē et
colles fluunt lac ⁊ mel quid tu ſopore deꝑmeris Surge ⁊
inuoca deū tuum vt deducat te ꝑ vias rectas ⁊ oſtendet ti-
bi regnū ſuum ⁊ t̃buet tibi ſciām ac ſalutē ſcōꝝ ſi cōputar̃
xp̄o ⁊ cōregnabis ſi ſocia fueris tribulationis ſocia eris cō
ſolationis Ibi fluminis impetus id eſt copioſiſſima infu
ſio diuiciarū ſpiritꝰ ſancti letificat ciuitatē dei Videmꝰ nūc
deum per ſpeculū in enigmate tunc aūt videbimꝰ eū facie ad
faciem nūc cognoſcimꝰ deū ex ꝑte ⁊ imꝑfecte tunc vero cog
noſcemus eū ꝑfecte ⁊ clare ſicut cogniti ſumꝰ ab eo. Repoſi
ta ſit hec ſpes in ſinu tuo ⁊ crede videre bona dn̄i in terra vi-
uencium atq; in eius electione aſſidue ꝓfice qui tam mag-
nifice egit tecum.

¶ De ꝯſiderationis effecti
bus ac deficierijs eterne felicitatꝭ ¶ Articulꝰ lxvij.

Apud te domine eſt fons vite ⁊ in lumine tuo vi
debimus lumē in pſal̃o. ¶ Dominꝰ ⁊ ſaluator

in exordio ſue p̄dicationis dicebat penitenciā agite appro pinquabit enī regnum celorum. Ex hoc conſtat ꝙ conſide ratio ꝛ affectus regni celeſtis inducit hominem ad peniten ciam agendā. Nempe dum quis diligenter ꝑpendit ꝓ poſ ſe quāta ſit gloria regni celeſtis dolet ſe demeruiſſe gloriam tantam ꝛ de ſuis penitet confitetur ꝛ ſatiſfacit peccatis qua tenus amiſſam felicitatem recuperet ¶ Secunda conſidera tio regni celeſtis facit hominē temporalia aſpernari auari/ ciam deteſtari ꝛ neceſſarijs eſſe contentum ſicut ex verbis gregorij tactum eſt. Si conſideremus que ꝛ quāta pro mittuntur nobis in celis vileſcunt omnia que habētur in terris. Hinc dixit apoſtolus Exiſtimo omnia detrimētū eſſe ꝓpter eminentē ſcientiā domini noſtri ihū criſti ꝓpter quod omnia arbitror vt ſtercora vt chriſtū lucrifaciā Nul la namqꝫ eſt comparatio terrenorū ꝛ temporaliū atqꝫ carna lium rerum ad bona diuina celeſtia ꝛ eterna Quid tibi er go o criſtiane cū iſtis ſenſibilibꝰ ꝛ terrenis qui ad bona ce/ leſtia inuitaris ¶ Tercia conſideratio regni celeſtis acce/ dit hominē ad laborandū fortiter pſeuerant ac feruide pro gloria tanta Juxta illud ſecūdi paralipominū xv. Vos autem confortamini ꝛ non diſſoluantur manus veſtre e/ rit enim merces operi. Hinc ayt apoſtolꝰ. Neſcitis ꝙ hij qui in ſtadio currunt omnes quidē currunt ſed vnus acci pit brauium ꝛ illi quidē vt corruptibilē coronā accipiant nos autē vt incorruptā. Sic currite vt comphendatis Si enī illi totis ſic viribus currunt pro corruptibili brauio et pua ac breui corona quāuis ſciant non niſi vnum eorum accepturum eſſe brauium curſus celerioris quātomagis

viam mandatorum dei currere debemus ꝓ brauio ſempi/
terno ⁊ premio glorioſa quod certū eſt vnūquēqꝫ curren
dum eſſe ſumptuū ⁊ plane prorſus eſt indignus tanta ſa
lute qui ꝓ ea rennuit laborare hoc tempore breui nec eius a
more vult illicitas delectationes vitare. Maxima iniuria
datoris huius ſalutis eſt ſic ꝑuipendere ipſum ⁊ ſua pro/
miſſa ⁊ mollente ac tepide aut omnino non querere gloriā
tantam ¶ Quarta conſideratio regni celeſtis retrahet ho
minem a cunctis peccatis in quantū ſunt impeditiua tan/
te beatitudinis qꝛ quāto feruētius quis affectat tanto ve
hementius amittere eam formidat. O q̄ꝫ multa ⁊ horren
da facinora plurimi vitant ne temporalia damna incurrāt
ꝑſertim ne occidantur quāto magis fugere debem⁹ ſemꝑ
vniuerſa peccata quātum fragilitas permittit humana ne
vitam glorie amittamus ne ꝑcioſiſſimis bonis eterne feli/
citatis qui eſt ſtatus omniū bonoꝝ aggregatione ꝑfectus
priuemur. Hinc hortatur apoſtolus has ergo habentes
ꝓmiſſiones mundemus nos ab omni inquinamento car
nis ⁊ ſpiritus perficientes ſanctificationē in timore dei. ¶
Quinta conſideratio iſta animat ⁊ confortat nos ad re/
pungnandū viriliter ⁊ conſtanter aduerſariȷs noſtre ſalu
tis mundo carni demonibus quia vt ayt apoſtolus Nō
coronatur niſi qui legittime certauerit Cum enī tanta ſit
merces huius victorie iuſtiſſimū eſt infatigabilit̄ relucta/
ri temptacionib⁹ ⁊ peccatis ⁊ omni hoſte ſalutis. Hinc ſa
pientie ſcďo legitur de electis In paucis vexati in multis
bene diſponētur qm̄ deus tēptauit illos ⁊ inuenit illos dig
nos ſe ideo accipient regnum decoris ⁊ dyadema ſpeciei de

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169 G 64

manu domini Unde rurſus hortatur apoſtolꝰ Nõ fati-
gemini animis veſtris nõdum vſqꝫ ad ſanguinem reſti-
niſtis aduerſus peccatum repugnãtes. Hinc quoqꝫ gre
gorius Delectat inquit mentem magnitudo premiorum
ſed non deterreat certamen laborum Ad magna eñi p̄mia
perueniri nõ poteſt niſi per magnos labores ¶ Sexta con
ſideratio glorie eternalis parit pacientiã in aduerſis facit
qꝫ hominẽ omnẽ tribulationem ꝛ pſecutionem hylarit᷑ ac
leuius ſuſtinere cũ tanta ſit fructuoſitas aduſitatis ꝛ tan
ta merces paciencie eius ideo loquitur criſtus Beati eſtis
cum maledixerint vobis homines ꝛ pſecuti vos fuerint dix
erint ꝛ omne malum aduerſꝰ vos mẽtientes ꝑpter me gau
dete in illa hora ꝛ exultate quoniã merces veſtra copioſa ē
in celis ¶ Septima conſideratio iſta accendit hominem
in dei amore qui ſemetip̄m nobis ꝓmiſit in p̄mium obiec
tabile ꝛ ſuiipſius immediatã ꝛ claram viſionem in p̄miũ
formale q ſe tam infinite õibꝰ excellentiorē ac digniorē ꝛ in
comp̄henſibili caritate pietate atqꝫ dignatione dignatur
ꝑ paupculis ſuis creaturis tam ĩmediate ꝛ ꝓxime couni
re q̄madmodũ beneficia data ſic ꝛ ꝓmiſſa p̄ſtanda inflã-
mant ad amorē benefactoris ac ꝓmiſſoris ¶ Octaua con
ſideratio iſta facit hoīēm humiliare ſeip̄m dum ad tam ſu
pernaturalē beatitudinē ſe ꝯditũ atꝫ vocatũ ꝑpēdit ad quã
ſe ex ſe õnino indignũ inſufficientē ꝛ ĩpotentē eſſe cognoſcit
ꝛ ita intra ſe dicit vnde hoc tibi o indigna vilis creatura ex
omni parte defectuoſa vt ad tantã beatitudinē ſis creata
ordinata redempta ꝛ inuitata facit eñi conſideratio hec ho
minem eſſe ſollicitum vt gratus ſit deo ne tantã negligat

graſiam ideo ayt apoſtolus Oportet nos obſeruare ea q̄
audiuimus ne forte pefluamꝰ quō eñ effugiemꝰſi tantā
neglexerimus ſalutem ⁊ denuo videte ayt ne recuſetꝭ lo/
quentē Si eñ illi non effugerunt recuſantes eum qui ſup
terrā loquebatur multomagis nos qui de celo nobis lo/
quentē auertimus vt ergo hij ſalubres effectus inuenian
tur in nobis attendamꝰ aſſidue ⁊ prudēter quāta ſit beati
tudo ⁊ gloria regni celeſtis ad qȯ conditi ſumus ⁊ vocati
ymmo ad qȯ ōni die multiplicit̄ inuitamur

Exhortatio ad promerendū beatitudinē eternalem
⁊ qualiter compendioſius ꝓmereri et adipiſci poſſumus
tandem. Articulꝰ vltimus.

Que ſurſum querite ſunt vbi eſt criſtus in dextēa
dei ſedens que ſurſum ſunt ſapite non que ſuper
terram ad coloceñſes tercio Duo amores vt
ſanctus inſtruit auguſtinꝰ. Duas conſtituunt ciuitates
quoniā amor dei creſcens vſqꝫ ad contemptū ſui ciuitatem
conſtituit dei hoc eſt ecclesiā militantem ymmo ⁊ triūphā/
tem Porro amor ſui creſcens vſqꝫ contemptum dei ciuita
tem facit dyaboli id eſt eccleſiā malignantiū regnum ba/
bilonis ⁊ añxpriſti Itaqꝫ amor infuſus purus ⁊ ſpiritalꝭ
quo ſup ōnia deum diligimꝰ ⁊ noſipſos in deo eſt origo
merendi ⁊ fons omnis operis meritorie virtuoſi. Amor
autē improbus ſui qui eſt amor ꝓuatus ⁊ ad ſe inordina
te reflexus origo eſt omniū viciorꝫ qui igitur cupit copio/
ſe proficere celeriter ꝓfici ⁊ ad regnum celeſte compendioſe
perduci ſtudeat ſeipſm̄ in deo amare hoc eſt omnia illa op/
tare querē ⁊ amplecti que ſibi magis neceſſaria aut vtilia

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ſunt ad complacendū deo ⁊ optinendum beatificā viſionē
ipſius hoc eſt aduerſa ⁊ aſpera ⁊ que afflictiua ſunt carnis
corripi cupiat contemni irrideri ac ferre iniurias non dedig
netur ſed gaudeat deo reuerenter ac feruide deſeruire non
ceſſet ſeipſum coram deo ⁊ ꝓximis humiliet ſemper omne
tempus ſuum fructuoſe expendere delectetur Ecce q̄zto
iſtud adimpleuerit plenius tanto pacientior māſuetior hu
milior feruentior temperantior erit in omnibus. Impro/
bum ergo ⁊ ꝑuatum amorem quo carnales delitie tempo
rales diuitie ꝓpria cōmoda temporales honoēs amantur
et expetuntur funditus extirpemus de cordibus noſtris
quoniam falſus ⁊ peſſimus amor iſte eſt caritatis venenū
et per ipſum fit homo ſeruus dyaboli Membrum anticriſti
mancipium iniquitatis cuiuſqȝ babilonis Conſideremꝰ
q̄z periculoſus vicioſus infectiuus nociuus atqȝ damnabi
lis ſit amor iſte priuatus qui trahit vſqȝ ad dei contemp/
tum et ad tranſgreſſiones p̄ceptorum ipſius. Sicqȝ amo
rem iſtum tamq̄z omnis perditionis cauſā ac fomitem to
to corde abhorreamus deum indefinenter p̄cemur vt tam
maledictum amorem ⁊ omnē carnalē affectum tollat om
nino de cordibus noſtris ⁊ ſua ſancta dilectione nos im
plere dignetur quatenus deum noſtrum per ꝓpriā puram
⁊ infinitam bonitatem ipſius ſup omnia toto corde iugiť
diligentes ⁊ etiam ideo quoniā ipſe prior dilexit nos ⁊ qꝛ
precepit hoc ipſum ac deinū ꝓpter beneficia atqȝ ꝓmiſſa
ipſius ad beatificam eius viſionem recto itinere inceſſanť
tendamus ſicqȝ ex ipſo per ipſum ⁊ in ipſo iam viuamus
ꝑ graciā ⁊ in futuro per gloriā nempe vt in meditationibꝰ

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ſuis pater ſanctus bernardus fatetur. Beatitudo noſtra aut p̄mium noſtrū eſt deum videre cū deo viuere ex deo ⁊ in deo vitam habere eſſe cum deo ⁊ eſſe in deo qui erit omnia in ōnibus ⁊ vbi eſt ſummū bonum ibi ſūma felicitas ibi ſumma iocunditas vera libertas perfecta caritas eterna ſecuritas ſecura eternitas. In ipſo eſt vera leticia plena ſciencia omnis pulchritudo omnis beatitudo ibi pax ſempiterna pietas bonitas lux virtus honeſtas dulcedo vita perhennis gloria laus requies amicitia glorioſa ⁊ concordia dulcis que ergo nos angit ⁊ impellit veſania fuire viciorum abſinthiū ſequi huius mundi naufragiū vite labentis infortunium pati impie tyrannidis ferre dominium ⁊ non potius conuolare ad ſanctorū felicitatem ad angelorum ſocietatem ad ſolemnitatē ſuperne leticie ad iocunditatem contemplatiue vt poſſumus intrare in potencias domini ⁊ videre ſuphabūdātes diuitias bonitatis ipſius ibi videbimus glorie decorem ſanctorū ſplendorem ⁊ regie poteſtatis honorem cognoſcemus patris potentiam filij ſapienciam ſpiritus ſancti benigniſſimā ꝑſus clementiam. Sicqꝫ habebim⁹ tocius benedicte ac ſumme trinitatis noticiam. O q̄ꝫ beatiſſima viſio videre deum in ſeipſo videre eum in nobis ⁊ nos in eo. Hec erit ſūma felicitas cū intelligetur in ſuo puro eſſe ſinceriſſima deitas compꝛehenditur incompꝛehenſibilis trinitas ⁊ patebunt deitatis archana. Hec viſio ac delectatio totum cor hominis replens ⁊ ſacians erit tota illius beatitudinis conſūmacio vna erit ibi omniū lingua. Iubilatio indefeſſa vnus affectus idē effectus eterna laudatio. ibi angeloꝝ ⁊ hominū vnū eſt

gaudium vnū colloquiū vnum ꝯuiuiū illuc feſtinaꝛē debe
mus Ibi felicit̄ ſine fine viuemꝰ Si in tantū amamꝰ hāc
vitā miſerabilē incertam caducā in qua cū tāto ꝑiculo labo
re peccatoqꝫ viuimꝰ multomagis amare debemꝰ vitā illam
in qua cū ſūma ſecuritate quiete ⁊ puritate ineternū viue-
mus q̄lis putatꝭ erit tūc ſplēdoꝛ aiārum qn̄ ſolis ſplendoꝛē
habebit lux coꝛpoꝛū in regno pr̄is iuſtoꝝ hoc ē regnū reg-
noꝛum regnū oīm ſcōꝝ patria electoꝝ de qua in legēda be
atiſſimoꝛū ſanctoꝝ martirū epictici p̄ſbiteri ⁊ aſtionis mo
nachi legitur Poſſeſſio beatoꝝ ꝑadiſus vocat̄ quoꝝ ta-
bernacula ex lumine ſūt ꝯſtructa quoꝛū vita deus eſt ⁊ con
uerſatio īmoꝛtalis exiſtit In quoꝝ capitibꝰ ſūt coꝛone ex
auro puriſſiō ac varijs gēmis quoꝝ impatoꝛ ⁊ rex eſt deꝰ
deoꝛū cuius miniſtri ſūt angeli lucis ⁊ ſenatus regis illius
p̄clarus eſt cuiꝰ media pars ſūt ꝓphete alia vero apl̄i Por
ro nomē ciuitatꝭ xp̄o pol̄ in qua ſtat vir quidā mirificꝰ da
uid habēs pſalteriū decem coꝛdarū qui cōmoꝛātes in ciui
tate illa iugit̄ excitat ad laudē regis ipiꝰ dicēs Laudate do
minum de celis laudate eū in excelſis Laudate eū oēs an
geli eius laudate eum oēs virtutis eius Itaqꝫ ad hanc
beatiſſimā celeſtis ꝑadiſi policiū feruidiſſime aſpiremꝰ atꝫ
vt ad eā felicit̄ ꝑtingere valeamꝰ nouiſſiā noſtra de quibꝰ
huculqꝫ tractatū eſt ſapienter ⁊ aſſidue meditemur ad lau
dem ⁊ gloꝛiā omnipotētis qui eſt ſuꝑ oiā deus ſublimis ⁊
benedictus AMEN

¶ Explicit meōꝛiale q̄tuoꝛ nouiſſimoꝝ dyoniſij carthu-
ſienſis Impreſſū Delff Anno dn̄i M·cccc·lxxxvij·alte-
ra die pꝰ ꝯuerſionē ſancti pauli apl̄i·

me custodit Leo

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